

The relations between the secular clergy
and the mendicant friars in England during
the century after the issue of the bull
Super Cathedram (1300)

J.L. Copeland

Royal Holloway College

1938

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HISTORY.

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The relations between the secular clergy
and the episcopate in England during the century
of the Reformation. The full name of the author is
John A. Hughes.

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London, November 1937.

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Thesis submitted by Jean L. Copeland for the
M.A. degree, November 1937.

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Copeland

The relations between the Mendicant Friars and the secular clergy in England, during the century after the issue of the bull Super cathedram (1300).

Thesis submitted for the M.A. Degree (Internal)

by Jean L. Copeland.

The writer of this thesis has attempted to show that an efficient enforcement by the English episcopate of the terms of Super cathedram brought the friars in England well within the old provincial and diocesan organisation. After a detailed examination of the bull in Chapter I, Chapter II deals with the system of licensing friars to preach and hear confessions erected by the bishops on the terms of the new legislation, and different sections take up the beginnings of the system, the measures taken by the prelates to ensure their control, the numbers and personnel of the friars licensed during the century and the distinction between a licence and a penitentiary commission. The chapter is prefaced with a discussion of the sources, the episcopal registers, in which licences are to be found. All the registers accessible in print have been used; also the MS. registers of Wells, very briefly calendared in print, and the unprinted series of York and Lincoln; and Gale's transcripts in B.M. Add. MSS. 5824 and 5825, from the Ely registers. An alphabetical list of about 1600 friars thus licensed is appended to the thesis.

In Chapter III, the general relations of the friars with the higher clergy, the parish priests, and the universities are discussed, and various factors leading to difficulties are distinguished. The printed records of the central government, and local histories such as the Victoria County Histories, have been used to supplement information gathered from the episcopal registers. Some details of a case in the diocese of Durham, c.1380, have been gleaned from an Oxford MS., Bodl.MS. 150 ff 142v-145, and a transcript of a petition from the London rectors against the friars, c.1309, preserved in Cambridge Univ. Lib. MS. Gg ^{ff 124-28} iv, 32, forms the second appendix.

The remainder of the thesis deals with the controversial literature of the period. As a preliminary the influence of three earlier anti-Mendicant writers, William of St. Amour, Henry of Ghent, and Jean de Pouilli, and apologetic works by St. Thomas and St. Bonaventura, have been indicated. For the problem in England in the fourteenth century, the most interesting printed texts are five printed sermons of Fitzralph, and the rejoinder made to Fitzralph by the Franciscan Conway. MS. writings used include two treatises by Jean d'Anneux, one in Lincoln Cathedral MS.114 ff103-110v, and the other in Bodl.MS.52 ff180-201; a quaestio by Wylton in Bodl. MS.52 ff140v-146 ; a tract on the friars in the

encyclopedia Omne Bonum by James the Cistercian,
B.M. Royal MS.7 E VI, ff115-161 ; sermons and a treatise
on Vas Electionis by Fitzralph in Lands.MS.393, and
documents connected with his process in *Bodl. MS. 158*;
a sermon by Nicholas of Hereford in Bodl.MS. 240, ff 848-
850 ; and a recension of three quaestiones from
Henry of Ghent's seventh quodlibet, probably by Henry
Crump, in Royal MS.7 E XI, ff 63- 71.

No attempt has been made to discuss
Wyclif's attacks on the friars, but the thesis concludes
with a brief discussion of the effect of his heresies
in drawing the two parties, Mendicants and clergy,
together, and of the situation between them at the
end of the fourteenth century as compared with that at
the end of the thirteenth.

This introduction only aims at summarizing what is already
known about the problem in the thirteenth century, and
the conclusions drawn by historians of the Mendicant
order from well-known material. The best outline is to
be found in Dr. Little's Studies in English Franciscan
History, especially in the chapter on Privilege, and in
an article by the same writer on Friars in Medieval
England, edited by A.W.C. Davis. P. Gifford's book
L'histoire de l'Ordre des Freres Mineurs au XIIIe siecle
is very full and complete for the period.

2. ullarium Franciscanum (1209-1223), ullarium S. Ordinis
Predicatorum (1220-40), ullarium Carmelitum (1216-65),
ullarium Ord. Mon. S. Augustini (1209). See bibliog-
raphy. W.A. Gifford has indicated the value of the
ullarium S. Ordinis Predicatorum for a study of the ex-
ternal relations of the Dominicans. Constitution of the
Mendicant Order, p. 10. This and the ullarium Carmelitum
are not in the British Museum.

INTRODUCTION

The problem in the thirteenth century (1).

I. The nature and extent of the friars' privileges.

A door for the Mendicant Friars into the parochial sheepfold, in default of that provided by ecclesiastical benefice, was found in the thirteenth century in Papal privilege, though the aperture proved to have the defects of its virtues. The insertion of these orders, with their new way of life, into the ranks of the Church, necessitated the creation of new law to define their status. Various collections of Papal letters exist as a bulky testimony to the work of the Papacy in clearing and invigilating what was not a primrose, but a thorny path for the friars throughout Europe.²

1. This introduction only aims at summarizing what is already known about the problem in the thirteenth century, and the conclusions drawn by historians of the Mendicant Orders from well-known material. The best outline is to be found in Dr. Little's Studies in English Franciscan History, especially in the chapter on Privilege, and in an article by the same writer on Friars in Mediaeval England, edited by H.W.C. Davis. P. Gratien's book, L'Histoire de l'Ordre des Freres Mineurs au XIII^e siecle, is very full and complete for the period.
2. Bullarium Franciscanum (1759-1908), Bullarium S. Ordinis Praedicatorum (1729-40), Bullarium Carmelitanum (1715,-68), Bullarium Ord. Erem. S. Augustini (1628). See bibliography. Mrs. Galbraith has indicated the value of the Bullarium S. Ordinis Praedicatorum for a study of the external relations of the Dominicans. Constitution of the Dominican Order, p. 4. This and the Bullarium Carmelitanum are not in the British Museum.

It is from these collections that the precise nature and extent of the friars' privileges can most easily be seen, as a preliminary to a general study of the relations between the friars and the existing ecclesiastical system. For this purpose three classes of Papal letters may be distinguished; those confirming and shaping the Orders, as forms of religious life, in the face of all secular opposition; those guaranteeing their autonomy, and those defining their powers of preaching and of administering the Sacraments.

To take the first class, Pere Mortier wrote that "L'ordre des prêcheurs est autant l'œuvre de la papauté que celle de Dominique."¹ Papal policy, however, had a larger part, in proportion, in the early internal life of the other three Orders of Mendicant Friars, Franciscan, Carmelite, and Augustinian. In these three cases the Papacy did not confine itself to recommending the friars to the Church; it assisted in the creation of their final form.² The Franciscans, in the first

1. Histoire des Maîtres Généraux, I, 94. Cf. Bennett, The Early Dominicans, pp. 137-8.

2. Letters of recommendation are frequent in all the collections of bulls; see Bull. Franc., I, 2, 5, 214 (1219, 1220, 1237); Bull. Ord. Aug., I, 169, 181 (1244, 1252); Bull. Ord. Praed., I, 7, 12, 18 (1218, 1221, 1227) etc. and for the Carmelite see McCaffrey, The White Friars, p. 53.

thirty years of their existence, achieved only a very rough passage from their original ideal of example,¹ to the more active one of sacerdotal ministry. The Papal privilege which would have been a harnessing of the free spirit for friars in the heroic age, formed a necessary sanction to the work of that party within the Order drawn towards the second alternative.² Unfortunately, however, it aroused the hostility of the seculars and caused the friars to appear renegades from their original profession. Similarly, the metamorphosis of the Carmelites, under St. Simon Stock, into an order of Mendicant Friars, was not accomplished without some resistance from the seculars.³ Papal initiative was yet more active in bringing about the union of scattered groups of hermits in Italy and sanctioning the whole as the Order of Augustinian Friars, in the years 1243 to 1256.⁴ The status of these two

1. Little, Studies in Franciscan History, pp. 1-2.
2. In his Testament, St. Francis forbade his friars to obtain any privileges. There is a story that he tore up and burnt a letter giving the friars of Lombardy licence to preach anywhere there when it was shown to him. Gratien, op. cit., pp. 49, 78. In 1230 by the bull Quo Elongati Gregory IX dispensed the Franciscans from the necessity of obedience to the Testament, ibid., p. 117. See also Sabatier's Life of St. Francis.
3. A new rule for the Carmelites as Mendicants was approved in 1247, in spite of the resistance of some of the contemplatives in the Order. Cambridge Mediæval History, VI, 757; McCaffrey, op. cit., pp. 38-9, 53-4.
4. Cambridge Mediæval History, VI, 760; Bull. Ord. Aug., pp. 169, 181.

Orders remained somewhat uncertain, and a further provisional confirmation was made necessary in 1274 by the hostility of the bishops at the Council of Lyons.¹

It was the second class of Mendicant privileges, those of exemptions, which enabled Chaucer's friar to boast in answer to the pardoner:-

"For we been out of his correccioun
They haue of us no jurisdiccoun
Ne never shullen, terme of alle hir lyves."

The bull Nimis iniqua² issued first by Gregory IX on behalf of the Franciscans and dated 28 August 1231, was the first complete and detailed charter of liberty for that Order. Dr. Little has pointed out its importance as a definition of the friars' relation to the existing ecclesiastical organization.³

We learn from it that bishops in England, France and Germany had refused to consider the friars as an exempt Order and had interfered with elections, exacted oaths of obedience, and otherwise asserted their jurisdiction. They had insisted on hearing the friars' confessions; they did not allow them to reserve the Host in their churches, and seized the offerings made at the daily masses there; they tried to tax them and their lamps and ornaments and even insisted on burying them and exacting funeral dues. These and other injuries were

1. Hefele-Leclercq, Histoire des Conciles, VIa, 165.

2. Decret. Greg. IX, Lib. V, Tit. xxxi, De excessibus praelatorum, caps. xvi, xvii.

3. Studies, pp. 100-2.

prohibited by the bull. It was reissued on 21 July 1245 by Innocent IV to the prelates of Italy, and on 28 August 1245 it was sent to the bishops of every province in the Church, including its most distant outposts.¹ The autonomy of the Order was thus guaranteed, as an essential preliminary to its distinctive mission. This was the last step in the transformation which P. Gratien has described:- "L'ordre des Frères Mineurs . . . voués a l'humble prédication de la pénitence, et soumis aux évêques, va se transformer en un Ordre de clercs, exempt de la juridiction épiscopale et voué au ministère des âmes proprement dit".²

The same declaration of independence was made on behalf of the Dominicans by Innocent IV on 17 September 1245,³ and on 28 August 1245 bishops were forbidden to interpret any doubtful privilege.⁴ Before this time, however, they had held a strong position, chiefly because of St. Dominic's clarity of vision and his untiring zeal in preserving, with the help of the Papacy, the integrity and self-sufficiency of his creation. The independence of the other two Orders, the Carmelites and Augustinians, was far less clear, in the thirteenth century. In 1247 the Carmelites were exempted, in general

1. Bull. Franc., I, 368; II, 149.

2. Gratien, op. cit., p. 111.

3. Bull. Ord. Praed., I, 153.

4. Ibid., I, 496.

terms, from obedience to secular prelates, and the bull Religiosam vitam, dated 30 July 1255, for the Augustinian friars, gave the latter some of the privileges of exemption enjoyed by the Franciscans and Dominicans.¹ But their position remained obscure, though our knowledge of their local history is not complete enough for us to know whether they were readily accepted as exempt Orders.

All four Orders remained dependent on episcopal authority for two graces, those of ordination and the consecration of altars and churches which pertained to the episcopal order alone. As early as 1217, the Dominicans were enabled to have their altars consecrated by any Catholic bishop, if the diocesan proved difficult.² This privilege was extended to the Augustinian Friars in 1255, and to the Franciscans in 1282.³ Ordination they continued to receive from the diocesan, as ordination lists in the next century testify.

To come to the third class of Mendicant privileges, those authorizing them to perform duties hitherto the prerogative of the beneficed clergy, these touch upon four subjects, the two sacraments of Mass and Penance; also preaching and burial. If jurisdiction as well as sacerdotal order was regarded as

1. Bull. Ord. Aug., p. 2.

2. Ex parte vestra, Bull. Ord. Praed., I, 5.

3. Bull. Ord. Aug., p. 2; Bull. Franc., III, 555.

necessary to the minister of the other sacraments, the friars would need to be privileged before they could administer them, but there is no mention of them in their privileges. As regards communion, penance and burial, the parish priest was considered to have a lien on his parishioners and they a duty to receive them from him alone. According to the canons, preaching was still an episcopal function only. In these four cases, therefore, privilege alone could enable the friars to perform the work regularly.

All four Orders early obtained the right to say Mass in their own oratories, even in time of interdict,¹ and to use portable altars.² In the letters conferring these rights it is assumed that the laity would be admitted to Communion, and at the same time an effort was made to safeguard the rights of the parish priests by the clause "saving the rights of the parish priests"; but according to the terms of Nimis iniqua this did not mean that the curates had any claim to the oblations made at the friars' masses. Salimberne says that the seculars complained to Innocent IV asking that the friars should not have these offerings, "quia ita bene isti duo ordines celebrant missas suas, quod totus populus vadit ad eas".³

1. Bull. Franc., I, 20 (1224); Bull. Ord. Aug., p. 4 (1255); Bull. Ord. Praed., I, 2 (1216).

2. Bull. Ord. Praed., I, 14; Bull. Ord. Aug., p. 26. There was some opposition on the part of the seculars to the use of portable altars. Gratien, op. cit., p. 121.

3. Salimberne, Chron., Mén. Germ. Hist. Script., XXXII, 419.

The privileges of preaching and hearing confessions caused a much more acute and widespread problem. The Franciscans, and even more so the Dominicans, were sent forth with authorizations to preach; that is to say, letters were written on their behalf by the Popes to the prelates exhorting them to permit the friars to preach.¹ It was not definitely stated that the latter must seek faculties from the diocesans, either to preach or hear confessions. The priests in both Orders soon began to hear confessions and impose penances.² The bull Etsi animarum of 21 November 1254, issued by Innocent IV³ ended this period of uncertainty, which was inevitably transitional as it assumed a state of mutual tolerance between the friars and the seculars. The effect of the bull was to increase the control of the parish priest and enable him to check the Mendicants when necessary. Friars were not to admit anyone to confession without the consent of the curate, nor were they to preach in parish churches unless invited to do so by the incumbent. Moreover, they were not to preach just before the hour when Mass was usually said in the parish church, because the people ought to be gathering there to hear it. Moreover, friars should not admit the laity to services on Sundays and feast days, and should not preach on the day the bishop was preaching. And if they buried the body of any

1. Bull. Ord. Praed., I, 12, 17, 18, etc.

2. Little, Studies, p. 105.

3. Bull. Franc., Supplem. ed. Eubel, p. 259.

parishioner, the canonical dues were to be paid within eight days. Dr. Little's conclusion on these terms is as follows: "The bull only forbade the unauthorized encroachments which had grown up with the approval of the Papacy, the goodwill of the bishops, and without at any rate the active opposition of the secular clergy. It was, however, opposed to the general spirit of papal policy towards the Mendicant Orders, and was a reversal of the centralizing tendency which had characterized the legislation of all the Popes of the thirteenth century".¹

The succeeding Pope, Alexander IV, annulled this sentence at once.² He laid down that the consent of the parish priest was not necessary for the friars to hear confessions, evidently taking for granted that the permission of the diocesan on the other hand was necessary.³ This is proved by Clement IV's regulation in 1265 that any faculties of preaching and absolving obtained from a bishop were to be valid after the death of that bishop.⁴ Here matters remained until 1282.

The last great privilege of the Mendicants was that of "free burial", the right to receive for burial the bodies not only of members of their own Orders, but of anyone who desired

1. Studies, p. ///.

2. Bull. Franc., II, 3.

3. Bull. Franc., II, 347; III, 14, (1259, 1265); Bull. Ord. Praed., I, 455, (1365).

4. Bull. Franc., III, 13.

to be so buried. It was given to the Dominicans in 1227.¹ The Franciscans, on the other hand, long refused burials in their churches, but in 1250 they too acquired the privilege² and henceforth were no more reluctant than the Black Friars to uphold their rights. The Carmelite and Augustinian Friars were similarly privileged in 1247 and 1255/ respectively. In all cases the canonical portion remained payable to the curate, i.e. a third or a fourth part of the funeral dues, excluding legacies.³ This is an aspect of Mendicant history which can only be contemplated with dismay. It was a source of never-ending disagreement between the Friars and the secular clergy and lays those who were founded in charity and humility open to the charge of greed and intolerance.

II. The general relation between the friars and the secular clergy before the issue of Ad fructus uberes, (1282).

In any study of the relationship between the friars and the existing ecclesiastical hierarchy, at any period, distinctions must be drawn between the attitudes of the four branches of the Church, the bishops, the curates, the religious, and the universities, to the Mendicant Orders. Different factors in each case brought about different results, as each section

1. Bull. Ord. Praed., I, 24.

2. Salimbene, op. cit., p. 422; Bull. Franc., I, 537.

3. The clergy were forbidden to exact more than this. Bull. Ord. Aug., p. 61, (1265); Bull. Franc., II, 318; Etudes Carmelitaines, II, 36.

had its own parochialism. Here an attempt will be made to illustrate the attitude of the higher clergy and the parish priests, and also that of the friars. A second point to be indicated is that at various stages of the century the local and sporadic bursts of hostility of the seculars broadened out into a more general and central attack, particularly in 1254, 1274, and the years after 1282. Consideration of the last of these episodes will be reserved for a later section.¹

The attitude of the bishops to the Mendicant Orders varied considerably. It would be an easy matter to collect numerous examples, from the various collections of bulls, of bishops in almost every province who forbade friars to acquire sites, prevented them from preaching or hearing confessions and even pillaged their convents.² On the other hand, it would not be difficult to collect examples of extreme favour shown by various prelates to various Orders; a list of the founders of Mendicant convents in the first half of the thirteenth century would show a high proportion of bishops and archbishops. The only conclusion which can be drawn from isolated examples of this kind is that, speaking generally, the higher clergy took a very subjective and personal view of the problem and met it according to taste. A sounder basis for an unfavourable view

1. See infra, p. 20.

2. See Bull. Ord. Praed., I, 42, etc.; Bull. Franc., I, 393, 429, 431, 469, 486, 489; II, 74, 96, 145, etc.

of their relations, for France alone, is to be found in the enactments of the diocesan and provincial synods.¹ Opposition could go no further when, for example, the last sacrament was denied to those who chose to be buried in friars' churches. Yet prelates in many different provinces countenanced this; for instance, in Lombardy and Romandiola (1260), and Sens (1266).²

The friars in England enjoyed a considerable degree of favour on the part of the prelates, particularly the Friars Minor. "Perhaps the only instance of episcopal opposition to the Friars Minor in England before the middle of the thirteenth century is that of Alexander of Stavensby to the settlement of the Franciscans in Chester, and this was due to his affection for the Dominicans".³ Many of the prelates actively furthered and appreciated the work of the Mendicants. Grosseteste's affection for them, and his reliance on them for the conduct of his diocese, is a favourite example. Moreover, Roger Weseham, bishop of Coventry and Lichfield, 1245-56, and Roger Niger, bishop of London, 1229-41, are quoted by Eccleston as lovers of the Franciscan Order,⁴ and Peter des

1. Hefele-Leclercq, Histoire des Conciles, VI, a passim; O. Dobiache-Rodjevenski, La vie paroissiale en France, pp. 126-36; Gratien, op. cit., p. 252.

2. Bull. Franc., I, 246, II, 38, 39, 73, 96, 145, 161, 174, 195, 393.

3. Little, Studies, p. 108.

4. Eccleston, ed. Little, pp. 60, 61, 75, 117.

Roches, bishop of Winchester, 1205-38, tried to establish a house of Franciscans in his cathedral city.¹ Examples in favour of the Dominicans are no less frequent. Walter Maucclerk, bishop of Carlisle, 1224-46, died a Dominican.² Richard Wych, bishop of Winchester, 1245-53, took vows to enter the Order, and bequeathed his books to various houses of Dominican Friars.³ Edmund Rich, archbishop of Canterbury, 1234-40 is said to have had Dominicans permanently attached to his household,⁴ and Walter Suffield, bishop of Norwich, 1245-57, furthered their work in his diocese.⁵ Clearly the bishops in this period looked upon the friars as a help and an inspiration; admiring their learning, they used them as instruments for the enlightenment of the parish clergy.

There is no evidence that the parish clergy themselves in England at this period opposed the foundations of the friars or impeded them in their work. It is very unlikely that they could have made any effective protest. But an indication of

1. V.C.H., Hants., II, 15.

2. D.N.B.

3. Gibbs and Lang, Bishops and Reform, pp. 44-5.

4. Trivet, Annales, p. 228.

5. Gibbs and Lang, op. cit., p. 46.

1. See Ann. Task., Ann. Mag. I, 78; Little, Studies, pp. 25-6; V.C.H., Bucks., II, 87, 88; Dugdale, Monasticon, VI, 3; V.C.H., Wore., I, 20; W. W. Roper, Charters and Records of Hereford, pp. 85, 104-7, 112, 113, 130, etc.

2. V.C.H., Oxfordshire, II, 105; Cart. of St. Frideswide, I, 254-7.

the effect of the friars' arrival on the parochial system, is seen in the violent hostility to the friars of the older religious orders. This hostility is largely explained by the fact that the monasteries had so many parishes appropriated to them that it was they who felt the Mendicant intrusion. Thus the degree of their violence is an index to the damage done elsewhere to the curates, and it is, in fact, the only way in which the damage can be estimated. There are many charters of foundation and records of agreement revealing contracts between friars and religious whereby the friars are forced to compensate the monks for their interference in appropriated parishes.¹ The terms insisted upon by the canons of St. Frideswide's, when the Dominicans wished to settle in one of their appropriated parishes in Oxford, are a good example:- the friars were to make a payment of 40/- for the escheat of the land, they were not to admit any parishioner of St. Aldate's (appropriated to the canons) to the offertory, they should have only two middle-sized bells, and no extensions were to be made without payment of indemnity.²

The loss in income from tithe which all parish priests must have incurred when Mendicant convents were founded in their parishes, has left little trace. A hint may be gathered

1. See Ann. Tewk., Ann. Mon. I, 78; Little, Studies, pp. 93-8; V.C.H., Bucks, II, 89, 90; Dugdale, Monasticon, VI, 3; V.C.H., Worc., II, 170; W. W. Capes, Charters and Records of Hereford, pp. 85, 104-7, 112, 116, 138, etc.

2. V.C.H., Oxfordshire, II, 108; Cart. of St. Frideswide's, I, 204-7.

from a charter contemporary with the foundation of the Dominicans in Pontefract (1258). It records a grant of dead wood to the monks of St. John, to whom the parish church was appropriated, in compensation for the loss of tithe consequent to the settlement of the Dominicans in that parish.¹

The peculiar problem raised by the incorporation of the Orders in the universities, and the way in which it was met, forms a well-known chapter in the history of the Friars and is too big a subject to be discussed here.² From the standpoint of our subject, the relations between the friars and the secular clergy, the exclusiveness of the universities towards the friars is chiefly interesting as one of the factors tending to centralize and focus the animosity of the seculars. This is particularly true of the crisis in the year 1254. It was the presence in Rome of one of the university leaders in the constitutional struggle at Paris in that year, William of St. Amour, which caused Innocent IV to go back on the policy of his predecessors towards the friars and attempt to restrict their freedom by the issue of Etsi animarum, 4 July 1254.

1. Padgett, Chronicle of Pontefract, pp. 74-5.

2. See Rashdall, The Mediaeval Universities, ed. Powicke and Emden, particularly I, 370-97 and the bibliography there given, and III, 66-76. A good summary of events in Paris is by P. A. van den Wyngaert, "Querelles du clerge seculier et des Ordres Mendians a l'Universite de Paris au XIII^e siecle", La France Franciscaine, V, (1922), 2⁵⁵-28,

This blow was contemporary with a new phase of popular hostility in France shown in the satires of Ruteboeuf, and of local ill-feeling, revealed by the statutes of provincial councils.¹ The University served to bind all these different forces together, and the activity of some of its members in producing polemical works acerbated the struggle.²

The prompt action of the next Pope, ended this crisis on every front.³ It left the Mendicants, victorious, rejoicing. On the other hand, it seems to the modern reader, across six centuries, that henceforth secular opposition was not a spur and stimulus to greater saintliness, but a legitimate comment on the friars' search for independence as an end, not as a means.

Secular hostility can never be said to have died down; what seem to be fresh outbursts are really centralizations of local difficulties, for instance at the Council of Lyons in 1274. This attempt of the seculars to elicit disapproval of the Mendicants from a Pope, failed miserably but not surprisingly, as friars were present in large numbers. Its chief interest is that it caused Herod and Pilate to come together, in a phrase used of another occasion; a commission composed of Franciscans and Dominicans drew up a plan of conciliation

1. Gratien, op. cit., p. 255, n. 12; Dobiache-Rodjevenski, op. cit., p. 125.

2. See infra, p. 123 et seq.

3. Gratien, op. cit., pp. 218-221.

with the seculars, approved by Cardinal Peter of Tarentaise and Bonaventura. It was a gesture of good will, but there is no evidence that it had any influence in practical politics.¹

The view has again been put forward, recently, that as far as the Dominicans were concerned, "the reason for these continued bad relations appears from even the most cursory glance at the way Dominican literature regarded the priesthood".² But no preacher refrained from criticizing abuses, in the Church as well as in the laity. It has been said that mediaeval sermons are essentially denunciatory; and the friars would not have been true to their mission had they not extended this tradition. St. Bonaventura defended it as a duty incumbent on them; if they did not strive against sin even in high places and in the clergy, the people would murmur and lose confidence in them, justly critical of their timidity and hypocrisy. On the other hand, he warned his brethren not to go too far, and to refrain from things which would not edify their hearers.³ Similarly, the Dominican Humbert of Romans in his advice to the preachers, how to preach and what to say, advises that they "should avoid speaking ill of the absent, especially they should never discuss the lives of the clergy . . . in front of the laity, nor refer to them even indirectly, as such would not lead to edification and often brought about

1. Gratien, pp. 323-6; Bennett, The Early Dominicans, p. 144.

2. Ibid., p. 140.

3. Opera Omnia, VIII, 338.

scandal and an uproar".¹ The sermons which contain most criticism of the clergy are those preached before the universities, not in front of the laity.² Salimbera's chronicle is one of the least restrained of existing monuments to the bitter candour of the Mendicants in face of their secular antagonists. He retails stories of parish priests which certainly do not lead to edification, and has a chapter headed, "De defectibus et turpitudinibus quorundam sacerdotum circa divina ministeria".³

The specific charge made against Mendicant preachers was that they dissuaded the people from paying tithe and the other dues to the parish priests obligatory on them. Jacques de Vitry had to address a remonstrance to the Franciscans on this head.⁴ Bonaventura and Salimbera, however, both defended their friars for not positively preaching that tithes must be paid. Salimbera wrote, "Non sumus positi ad decimas predicandum . . . simili modo possetis dicere et de nobis conqueri

1. Galbraith, op. cit., p. 167.

2. See M. M. Davey, Les Sermons Universitaires Parisiens. On p. 19, she quotes from a sermon made by Gregory of Naples, O.Min., in Paris, 1229. Taking Leviticus, c. 13 as his theme, he interpreted the impurities listed there as various branches of the secular clergy. For instance, lepers designate beneficed priests, because leprosy is contagious and people imitate the sins of the clergy.

3. Chron. Mon. Germ. Hist. S.S., vol. 32, p. 425. He tells of a synod during which letters suddenly appeared from nowhere, reading "The princes of darkness to the prelates of the Church. We give you our profuse thanks because as many as are committed to you, so many are transmitted to us". Ibid., p. 419.

4. Gratien, op. cit., p. 202 n., quoting Sermones ad Fratres

quare non metimus et trituvamus segetes vestras.¹ Bonaventura likewise said that secular business was not the affair of the friars.²

The evidence of capitular legislation cuts both ways; it proves that though remonstrances were necessary to restrain friars from wanton damage to the seculars, still voices were not lacking to urge a milder spirit. Time after time the Dominicans were admonished to desist from preaching when bishops are preaching, to urge people to pay tithe and frequent their parish churches; not to induce those whose confessions they heard to make gifts to the Order, and not to preach without licence from the superior; also not to dissuade people from being buried in their parish churches, or leaving bequests to them.³ Some of these points still needed a definitive Papal statement. The play of personality, of individual friars and clerics acting on precept rather than law, characterizes this period of their relations.

Minores, ed. by P. Hilarin de Lucerne, p. 575.

1. Chron., op. cit., p. 404.
2. Opera Omnia, VIII,
3. Acta capitularum generalium (1220-1303), ed. B. M. Reichert, passim.

III. The effect of Ad fructus uberes.

The issue of Ad fructus uberes, dated 13 Dec. 1281, by Martin IV, opens a new chapter in our subject. It gave to the friars a general authorization to preach and hear confessions anywhere, without the consent of the diocesans, thus withdrawing their work finally from episcopal control. These terms seem to be a deliberate attempt to utilize the friars as a Papal weapon independent of all other authority.¹ Thus the peak of Papal centralization was reached, and the real interest of the bull is, that it was an attempt that failed. The interests of bishops and curates in relation to the friars had hitherto been divergent; it had often suited the former to use friars against the latter. After this bull, it was obvious that episcopal authority was being undermined far more than in the case of the exempt Orders, e.g., the Cistercians; the attack was positive, not negative. Episcopal opposition therefore became more general, centralized, and directed; this was the rock on which Papal pretensions foundered.

The friars themselves doubted the wisdom of the step.² The Franciscan general chapter at Strasburg in 1282 urged caution in using the new privilege. It also recommended that friars

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1. "If persisted in, the policy would have resulted either in the substitution of a regular, trained and itinerant clergy, for a secular, untrained and resident clergy; or possibly in a revolt of the national churches against papal authority." Little, Studies, op. cit., p. 113.
 2. They had not demanded the new privilege. See F. M. Delorme, Richard of Middleton, (Quaracchi, 1925), p. 63. They had,

should take care to remind the people of the duty of paying tithe, and of making annual confession to their parish priests. They were also reminded that they should avoid giving absolution in episcopal cases.¹ The Dominican general chapter at Vienne, in the same year, ordered Dominican friars to abstain from criticisms of the seculars, and to use their influence to make the people more mindful of their obligations towards the curates.² The Franciscan writer Salimbere, however, defended what he describes as privilegium optimum, because of the unworthiness of the beneficed clergy.³ Actually the privilege was not clear; it could be, and was, interpreted in two different ways. The first clause laid down that friars could hear confessions on the sole authority of their superiors; the second laid down that persons confessing to them must also confess to their own priests once a year, according to the statute of the general council.⁴ Was

however, complained to the Pope. "Ils désiraient un acte pontifical qui vint les soustraire à cette sujétion à laquelle les évêques prétendaient les astreindre, de ne prêcher ou confesser dans un diocèse que dûment munis d'une autorisation personnelle accordée par l'ordinaire, autorisation toujours facultative, est-il besoin de dire et par le fait même révocable". P. Glorieux, "Prélats Français contre Religieux Mendiants", Revue de l'histoire de l'Eglise de France, 1925, p. 312; H. C. Lea, (History of Auricular Confession, I, 300) quotes legislation of a synod of Avignon in 1279 that each friar should have a separate licence.

1. Gratien, op. cit., p. 342.
2. Montier, op. cit., II, 165.
3. Chron., op. cit., p. 406.
4. I.e., Omnis Utriusque Sexus.

it a new privilege, then, or a new restriction? The dubiety was much more than a merely academic question, though its discussion was prominent in the schools.¹ The bishops of France tried to obtain a definitive statement from Martin IV, and it is possible that before he died he authorized the interpretation favoured by the seculars; viz., that every man must confess all his sins to his parish priest whether or not he confesses to friars as well.²

These efforts of the French prelates, and the local campaign they waged in France against the friars, have been examined in great detail by P. Glorieux in an article already cited.³ More recently, Mr. Gaines Post has brought forward new evidence. This shows that a plan of action drawn up at the synod of Paris in 1282, that every metropolitan was to hold a provincial council and warn as many secular priests as possible of the injuries threatened by the Mendicant Orders, did not prove entirely abortive, as P. Glorieux believed. The Archbishop of Rouen, at any rate, held such a council, and sent an appeal to Rome from it.⁴ About 1287 there emanated from the province of Rheims, a manifesto of the clergy against

1. See infra, p.

2. Glorieux, op. cit., p. 322.

3. See p. 20, n. 2.

4. Gaines Post, "A Petition relating to the bull Ad fructus uberes", Speculum, XI, (1936), 231-7.

the friars beginning "Ad fructificandum in Ecclesia Domini, ager dominicus nuncupatur" in which they announced their warlike intentions.¹ In another, similar, manifesto of the same period, detailed instructions were sent to the parish clergy as to how to circumvent the intruders. The document also contained suggestions for a reasonable basis of agreement, and seems to have been widely known.² A speedy end, however, was put to the struggle in 1290, by Benedetto Gaetani, Papal commissioner in France. His violent and intemperate attack on the prelates and the university of Paris for their harshness to the friars, admitted of no appeal; his characteristic rebukes ended the affair.³ It is interesting to note that, having thus alienated the French prelates, the same legate when Pope as Boniface VIII, reversed his policy and gave the next blow to the Mendicants.

Opposition to Ad fructus uberes was not so sudden or widespread in other countries, but it did exist. In 1282 a curate, in the diocese of Passau, made one of his vicars stand up before a Franciscan who was preaching, and cry out continually through the sermon "The Friars Preachers and Friars

1. Gratien, op. cit., p. 350.

2. Printed by Dr. A. G. Little, "The measures taken by the prelates of France against the Friars", Miscellanea Francesco Ehrle, III, 49.

3. Boase, Boniface VIII, pp. 20-22.

Minor have not the right to preach".¹ The bishop of Zamorra is said to have chased a friar from the pulpit.² A Hermandad of the bishops and abbots of Leon and Galicia in Spain, formed in 1283, specified resistance to the friars as one of the objects of the association.³

In England also a new phase of opposition began at this period. The notices are scanty and bare, but trouble seems to have occurred in many different parts of the country, during the twenty years after Ad fructus uberes. The conservators of the friars' privileges were kept busy; John Pecham, Franciscan himself and archbishop of Canterbury 1280-92, undertook a spirited defence of his order in England. It is, indeed, difficult to be sure whether opposition to the friars was on the increase or whether Pecham's intervention caused a more enduring record in his register for such cases. Dr. Little wrote "The clergy of Chester, Nottingham, Granby and Yarmouth are among those mentioned as resisting the claims of the friars at this time. Pecham had to defend the friars from attacks in his own diocese, in the dioceses of London, Exeter, and Worcester, and elsewhere."⁴

1. Bull. Ord. Praed., II, 2.

2. Ibid., 7. 3. Lea, op. cit., I, 299.

4. Studies, op. cit., p. 113, quoting Reg. Peckham, pp. 727, 877; Reg. Quivil (Exeter), pp. 328-9; Reg. Giffard (Worcs.), p. 371; and Barth. Cott. (R.S), pp. 429-30.

In the diocese of Exeter, Pecham had to intervene in 1281 on behalf of the Franciscans, and Godfred Giffard, Bishop of Worcester, and conservator of the privileges of the Dominicans, in 1284 on behalf of the latter and their rights of preaching and hearing confessions.¹ Giffard's register contains several references to the attack made by the monks of Worcester on the Franciscans of his cathedral city, concerning the burial of Henry Poche in 1290.² In the same year, William of Pembroke, parish priest of Haverford, was cited before the archdeacon of St. Davids for impeding friars in their work. In 1298, the vicar of Wisbeach was cited before his dean to answer the Dominicans of Lynn for certain injuries done to them.³ Opposition to new foundations continued. The Carmelites were only allowed to settle in Boston in 1293, after promising substantial compensation to the rector, M. Giffred de Vezano, a papal nuncio. They were not to bury any of his parishioners unless the body had first been taken to the parish church, and a third part of all funeral offerings must be given to the rector. The friars were forbidden to admit any parishioner to communion at Easter, and if any offerings were made to them

1. Reg. Quivil (Exeter), pp. 328-9; Reg. Giffard (Worcs.), p. 244.

2. Ibid., pp. 371, 378; Letter Book of the Priors of Worcester, p. 19.

3. Reg. Giffard, pp. 374, 499. See also p. 126.

at Christmas, or on the feast of St. Botulph they were to be handed over to the rector.¹ This seems to be the only thirteenth century case in which an individual rector, evidently here a man of some importance, was able to insist on such favourable terms. In 1298, the canons of Dunstable, and also certain priests of Lincoln, had to be warned not to prevent the Friars Preachers from hearing confessions.²

On the other hand, there are numerous examples of extreme kindness shown to the friars by various members of the episcopate, during these same years. For instance, Richard of Swinfield, bishop of Hereford 1283 to 1317, is to be noted for his patronage of the Carmelite friars. He acted as conservator of their privileges, and in 1293 gave them a special licence to preach and hear confessions wherever they went in his diocese, allowing an indulgence of twenty days to those who confessed to these friars.³ In 1290, Romanus, Archbishop of York, 1286-96, permitted Dominicans of Pontefract to give absolution for minor assaults on the clerks, though it was a reserved case.⁴ Godfred Giffard, bishop of Worcester, proved an able second to John Pecham in his partizanship of the Franciscans, and in 1282 he was admitted to the benefits of

1. Reg. Sutton, f. 84.

2. Ibid., f. 217; V.C.H., Bedford, I, 323.

3. Reg. Swinfield, pp. 245, 300. The bishop also supported two Franciscans at Oxford.

4. Reg. Romeyn, p. 96.

members of that order. His register is full of notices of his encouragement of that order.¹ He was also protector of the privileges of the Dominicans, and on the Sunday after the Ascension, 1284, he preached in the newly-consecrated church of the Dominicans in Gloucester.² In 1292, friars were received favourably in many English dioceses to preach the *Grāsade*.

Examples are not lacking, however, of intervention by the higher clergy to check the progress of the Mendicants. Pecham's partiality for his own order did not extend to other orders of friars. His register contains many letters forbidding the Carmelites to hear confessions in the dioceses of Lincoln, Coventry and Lichfield, and Winchester in the years 1280 and 1281.³ In 1293 Romanus, archbishop of York, wrote at length to protect the parish priests against the unauthorized encroachments of the friars.⁴ Further evidence that the prelates were beginning to sympathize more than hitherto with the grievances of the lower clergy, is found in a letter written by Robert Winchelsea, archbishop of Canterbury, 1292-1313, in 1297. Written as from himself and the other prelates of the southern province, and addressed to the provincials of the four orders, Franciscan, Dominican, Carmelite and Augustinian friars, the letter complains that these friars were

1. Reg. Giffard, passim; V.C.H., Worcs., II, 26.

2. Ibid., pp. 127, 235.

3. Reg. Peckham, pp. 99, 183, 219.

4. Raine, Letters from Northern Registers, p. 102.

exceeding their privileges in preaching and hearing confessions and were subverting ecclesiastical discipline.¹

The remonstrance evidently had some effect, for there is a letter from Thomas Jorz, provincial of the Black Friars in acknowledgement. It is, in effect, an apology; the writer had caused the archbishop's letter to be read out in the last provincial chapter, and promised amendment.²

Nowhere, at this time, were the friars received among the clergy with the first passionate admiration and welcome. Something of the first glow of spirituality had disappeared from the Mendicant spirit. It was all the more necessary that relations with the seculars should be regularized; every thirteenth century experiment had failed.

1. Reg. Winchelsea, p. 187.

2. Royal MS., 11 B V, f. 2.

3. Clementin. Lib. III, Tit. vii, De sepulturis, c. 11; Bull. Franc., IV, 498-500. In what follows I have been much helped by previous writings on the subject, particularly by P. Gratien, op. cit., pp. 354-358, and pp. 475-481; also by Hitzfeld, "Krise in den Bettelorden im Pontifikat Bonifaz VIII", in Historischer Jahrbuch, vol. 48 (1926), 1-50, and by House, Boniface VIII, c. Super excommunicationem.

4. The change was neither immediate nor absolute. In 1295

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CHAPTER I.

The bull Super cathedram and the circumstances of its issue.¹

The bull Super cathedram issued by Boniface VIII on 18 February 1300, proved in the end to be decisive in the conflict between the Mendicant Friars and the secular clergy. Yet the solution it offered was not immediately, or willingly accepted. A settlement was finally imposed on the friars by pope and bishops acting together in the general council of Vienne, in 1311, which reaffirmed the terms of Super cathedram. It thus passed into the canon law and remained in force for the rest of the Middle Ages. Therefore, this legislation put an end to the previous period of fluidity and hesitancy, when it was not known quite what the friars and the Popes were aiming at. The bull also begins a new period, and references were made to it continually in the succeeding century.

The cause of its first publication was the change in the personal attitude of Boniface VIII. In 1290 he antagonized the prelates; in 1300, he alienated the friars.² The change

1. Clementin. Lib. III, Tit. vii, De sepulturis, c. 11; Bull. Franc., IV, 498-500. In what follows I have been much helped by previous writings on the subject, particularly by P. Gratien, op. cit., pp. 354-358, and pp. 475-481; also by Hitzfeld, "Krise in den Bettelorden im Pontifikat Bonifaz VIII", in Historisches Jahrbuch, vol. 48 (1928), 1-30, and by Boase, Boniface VIII, c. Super cathedram.

2. The change was neither immediate nor absolute. In 1295

seems to have been the result of further experience; possibly the new regulation was the mea culpa of Boniface VIII, as Père Mortier said. Renewed complaints from old protagonists in the struggle, Gilles de Rome and Thomas de Pontoise, may have influenced his decision.¹ In 1296, Boniface forbade the foundation of new convents without his express permission,² and in 1298 he laid down that confession to a friar did not free the penitent from the obligation of annual confession to his parish priest.³ Two years later, this was followed up by the most detailed, clear and definite regulation yet made of the general position.

Boniface began by expressing his intention of ending the scandals caused by the unfortunate relations between the friars and the secular clergy, and proceeded to deal separately with the three points, preaching to the people, hearing confessions and burying the dead.

I. Preaching. The Friars Preachers and the Friars Minor were to be allowed to preach freely to the people in their own

Boniface confirmed the sum of Mendicant privileges, the Mare magnum; in 1298 he renewed the confirmation of all four orders, and in 1302 he confirmed the privileges of exemption. Bull. Franc., IV, 370, 539.

1. Hist. Litt. France, XXX, 428; Gratien, op. cit., p. 355, n. 35.
2. Sextum decretalium, tit. XVII, lib. 3.
3. Potthast, Regesta pontificum, no. 24664.

3. The Bull does not distinguish here between the secular clergy and those buried in friars' churches and chapels in the friars' church yards.

churches and ground, and also in common places. The only limitation on their right to preach was that they should not do so at the hours when the "prelates"¹ of that particular place wish to preach themselves, unless these prelates gave special permission. On the same condition they could preach in universities, at funerals,² and on feast days which were peculiar to their Orders, provided that the bishop or superior prelate did not wish to convoke or summon the clergy to him at that same time. On the other hand, the friars were specially forbidden to preach in parish churches, unless they had been specially invited to do so by the incumbent. The only exception to this rule was that a bishop might order a friar to give a sermon in a parish church.

II. Confessions. Detailed arrangements were made with regard to the friars' claim to hear confessions. The provincial priors of the Dominicans, and the provincial ministers of the Franciscans, were to go to the diocesans, either personally or by deputy, to beg that friars chosen for the duty might hear the confessions of those who wished to confess to them, and enjoin suitable penances, with the licence, grace and goodwill of the diocesans. Then the provincials were carefully to choose suitable, discreet and experienced men to fulfill this office, and were to present, or cause to be

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1. I.e., anyone having "ordinary" spiritual government. It includes the parish priests as well as the bishops.
 2. The bull does not distinguish here between the funerals of those buried in friars' churches and those in the parish church-yards.

presented, these chosen friars before the bishops, that they might receive the necessary permission in person. The friars were to be licensed diocese by diocese, not by provinces, and they were not to hear confessions in dioceses, to which the licence obtained did not apply. Their number was to be regulated according to the population. If by any chance the prelate was unwilling to accept one of the friars presented, that friar must be replaced by another. If the prelate refused to give a licence to those elected, they might exercise the office by the plenitude of the apostolic power. This second section of the bull ends with a warning that the Pope did not intend these deputed friars to have any power in these matters beyond that of curates or parish priests.¹

III. Burial. Regulations on this subject were equally definite and equally revolutionary. The friars were to have "free sepulture"; that is, they could receive for burial the body of anyone who, during his life, had wished to be buried with the brethren. But as the labourer is worthy of his hire, the parish priests, who performed all the work of ministering to their flocks, ought not to be deprived of their great perquisites; therefore the canonical portion must be paid to the rector or curate. This portion was now defined as the fourth part of all obventions, funeral dues, and legacies, made to the friars, and of all gifts to them made by the

1. I.e., they could not absolve in cases which were reserved to the Pope or to the bishops.

dying.¹ In concluding, the bull revoked all previous privileges contrary to its own terms, and charged prelates not to be harsh to the friars.

The significance of this bull was that it was an admission of failure in the papal policy of direct centralization through the Mendicant Orders. "Super cathedram war ein Ausdruck der beginnenden dezentralisierenden Bestrebungen in der Kirche des späteren Mittelalters. Darin liegt die partielle Bedeutung dieser vielvermerkten Bulle."² The policy behind it was to maintain the old parochial and provincial organization of the Church in the face of this extraordinary autonomous power. In view of earlier papal action the friars were justified in considering this to be the blackest treachery. Their anger, indeed, was extreme. Hitzfeld has collected many bitter comments from the chroniclers of the period. One of them declares:- "This bull has curtailed the liberty of the Mendicants and done them much injury; it is a heavy and severe statute, an altogether excessive, in a word - an exceedingly oppressive -

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1. A letter dated 16 Jan. 1303, from Cardinal Matthew de Aquasparta, states that Boniface had declared in consistory that these terms did not extend to legacies made by those who had not chosen to be buried by the friars. Bull. Ord. Praed., II, 67.
 2. Hitzfeld, op. cit., p. 10.
 3. See Register of Boniface VIII, no. 3784.
 4. Eintrag: Genua, Bin. V. lit. V. De privileg. c. 1.

constitution".¹ Mr. Boase writes, "In many parts of Europe it was found impossible to enforce it" (the bull Super cathedram)² and points out that the register of Boniface VIII contains eighty-five letters to bishops of nearly every province of the Church ordering them to enforce his legislation.³ The canonical portion was the most frequent cause of dispute. The Franciscans of Metz, for instance, were cited to Rome in a letter dated 20 March 1302, for refusing to pay the fourth part.⁴

In these circumstances it was natural that the next Pope, Benedict XI, himself a Dominican, should seek to relieve the orders from what they thought an excessive burden, and revoke Super cathedram by Inter cunctas (1304).⁵ This bull is interesting as showing how far towards conciliation a Mendicant Pope was prepared to go. The regulations on preaching remained

1. Hitzfeld, op. cit., p. 24. Cf. the marginal comments in a MS. of the Dominican, Bernard Gui (quoted by Martier, op. cit., II, 366). They declare that the bull meant the enchainment of the word of God, the slavery of the children of the Lord, and the death of the order.
2. Boase, Boniface VIII, p. 192.
3. Ibid., p. 192. Les Registres de Boniface VIII, nos. 4535-4586, 4850-4865, 5009-5116, Cupientes. On 25 Feb. 1303 it was sent to the Bishop of Bath and Wells, and the dean and precentor of Wells, for the city and diocese of Exeter.
4. Les Registres de Boniface VIII, no. 3764.
5. Extrav. Commun., Lib. V, tit. 7, De privilegiis, c. 1.

the same. But as preaching alone does not draw men from sin, the right to hear confessions was made as free and independent as that to preach. The provincials of the two orders were urged to inform the diocesans that they had chosen friars as confessors.¹ This was not obligatory; it was more like an act of courtesy. Moreover, those who had confessed to friars and had been absolved by them, were under no obligation to confess the same sins again to their parish priests,² and the latter were bound to administer the Eucharist, or extreme unction when necessary, to those who had been absolved by friars. That is, the seculars were not to deny by their acts the value of absolution thus conferred. But the friars were not to absolve in reserved cases unless the penitent were dying, in which case he must be put under oath to go to the bishop if he recovered. Also, in their sermons the friars should conjure the people to confess their sins again to their parish priests, propter erubescendum quae magna est poenitentiae pars.

Any comfort these last two clauses may have contained for the seculars was destroyed by the clear determination displayed by Benedict on the question of free burial and the canonical portion. There were no restrictions on the right of receiving

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1. "non nominando, aut coram ipsis sistendo eos, nec illorum numero exprimendo".
 2. "ne sequatur absurdum, quod per poenitentiam dimissa peccata quis confiteri debeat, et quod liberatus debitor adhuc ad solvendum remaneat obligatus".

bodies,¹ and nothing whatever was to be paid to the parish priests from any legacies there might be. Half of the funeral dues themselves, apart from the candles, or a convenient portion, must be handed over. This does not seem a very generous allowance, but it must be remembered that the friars had often paid nothing at all before 1300.

This victory of the Mendicants, however, was very unstable. Only a Dominican or a Franciscan Pope could, at that moment, have resisted the tremendous pressure of the episcopate against the Friars, which forced Benedict's successor, Clement V, to take up the matter again. There are extant, some of the reports made at his request, of the state of the Church in preparation for the council of Vienne in 1311. These reports reveal very clearly the hostility of the episcopate towards all the exempt orders. William le Maire, Bishop of Angers, submitted a long discussion on the agenda of the council, one part of which was reform of the ecclesiastical state, and in it he criticised all forms of exemption from episcopal government.² Complaints from the diocese of Sens were directed against this also, and particularly against the interference of exempt orders, Mendicant and other, with the penitential discipline of the Ordinar-

1. "proceSSIONaliter cum cruce, thuribulo, et aqua benedicta, cantando seu legendo officium mortuorum vel psalmos".

2. Published by C. Port in Collection des documents inédits, II, 471-88. Le Maire also discussed the relations between the temporal and ecclesiastical powers and the process of the Templars.

ies¹ Similar complaints came from the clergy of Gascony.² When the council itself met, spoken protest supplemented this preliminary written criticism,³ the chief among the friars' antagonists being Guillaume Durand, bishop of Mende.⁴ All this eventually resulted in the reissue of Super cathedram in its original form, in spite of the Pope's personal desire to mitigate the severity of the clauses on the canonical portion.⁵

Thus Clement's desire to reform the state of the Church was used by the episcopate as an opportunity for defending their own jurisdiction against the exempt orders. It seems as if the process against the Templars, and the decentralizing tendencies within the Church, both stimulated the diocesans to reassert their own authority and caused the general unpopularity of the "Papal" orders. The Council of Vienne therefore marks an important stage in the localization of the mediaeval Church.

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1. Mollat, "Les doléances du clergé de la province de Sens au concile de Vienne", Revue d'Histoire Ecclésiastique, VI (1905), 319-26.
 2. Duffour, "Doléances des évêques gascons au concile de Vienne", Revue de Gascogne, 1905, pp. 244-59.
 3. A manuscript discovered by Denifle and Ehrle, and published by them (Ein Bruchstück der acten des concils de Vienne, Archiv f. Litt. und Kirch, IV) on the council is incomplete at this point.
 4. Gratien, op. cit., pp. 476-7.
 5. Ibid., p. 480.

The attitude of the friars to the reissue of Super cathedram was not uniform. The authorities of the Orders seem to have regarded it, in Père Mortier's phrase, as lex dura, sed lex, and in their encyclicals they tried to reconcile the members of their orders to its terms.¹ The Spiritual Ubertino de Casali had already attacked the Inter cunctas of Benedict XI, on the ground that it was contrary to the rule of the order. "Non est securum contra votum facere ex privilegio in quo de dispensatione voti mentio non habetur".² A much less resigned spirit was manifested in the process against John of Poilly, in which both sides took up written controversy.³ The seculars made no further general complaint, and it was gradually seen that if the bull did not eradicate the causes of hostility, it proved an efficient regulation of the problems which were bound to arise.

1. Mortier, op. cit., II, 368.

2. Archiv für Lit. und K., III, 114. Cf. ibid., pp. 69, 77, 122, etc.

3. See infra p. 142.

CHAPTER III.

The licensing of friars to preach and hear confessions in English dioceses in the fourteenth century.

The year 1300 was chosen as the starting point of the present study, because Super cathedram forms a real watershed between the experiments of the thirteenth century, and the more rigid and controlled system, in England at any rate, of the fourteenth. We are here speaking solely of the friars' active work. Otherwise, the fourteenth century is like the thirteenth; speaking generally, the Mendicants remained papal orders, owing a direct submission to the Papacy and to no one else. But now that the problem has been related to its background, the attempt will be made to show that in England, Super cathedram began a new era of episcopal control over the friars' apostolate. The friars were brought well within the old provincial and diocesan system which they had seemed, at one point, likely to destroy. The revocation of the bull in 1304 was a setback to the policy of the bishops, but after the re-issue in 1311, the threads were taken up again where they had been dropped.

The source for this study is to be found in the licences given to friars by bishops to preach and hear confessions. No other country can produce a set of material of this kind, and no other material illustrates so well the corporate life of the Mendicants. Interesting as the licences are for the personnel

of the orders, their particular importance in the present connexion is that they illuminate as nothing else could the degree of diocesan control exercised over the friars' preaching and hearing confessions.

Our first question must be whether enough of this material has survived to make a study possible, or whether any general conclusions drawn from the licences might be vitiated by their fragmentary nature. When the necessary limitations have been pointed out, the immediate effects of Super cathedram will be discussed, and secondly the effect of the re-issue in 1311. Next the numbers of licensed friars for the remainder of the century will come under review. Then the nature and meaning of a penitentiary commission, as distinct from a licence, will be indicated. Evidence pointing to the fact that the system of control was a real one will then be brought forward, and lastly a few suggestions will be made as to the personnel of the friars licensed.

- i. The sources.
- ii. The immediate effects of Super cathedram.
- iii. The second beginning of licensing.
- iv. Numbers in the later part of the century.
- v. The penitentiary commission.
- vi. Episcopal safeguards.
- vii. The personnel of the licensed friars.

i. The sources.

The question whether every licensed friar received a separate and individual letter of authorization will arise later when the nature of a licence is discussed. Whether such letters were always given or not may be doubted;¹ in any case the originals have not survived. We have to turn to the enrolments and memoranda made in episcopal registers. In many cases, however, registers which might have contained licences are no longer extant, and many surviving registers contain few or no licences. Yet any argument from silence would be fallacious, for it is very likely, indeed in some cases it is known, that some classified registers once contained folios, which were not included when the registers were bound up, of collected preaching licences, perhaps alone or with licences for study, dimissory letters, and so forth.

As a result no fourteenth century licences whatever can be found for some dioceses. These are Chichester, which has no extant registers until the end of the century;² Norwich, where the existing registers are merely institution books; London, where they are fragmentary, and Rochester, where the first

1. Only one such has been found. It is for the Franciscan friar Henry de Gorges, in the diocese of London, and is dated 8 March 1320. Printed by Kingsford, The Grey Friars of London, p. 203.

2. They begin with Robert Rede, bishop 1397-1415, whose register is published by the Sussex Record Society.

extant register, that of Hamo de Hethe (1319-52)¹ contains no licences. These four dioceses therefore cannot enter into our study.

In other cases the amount of information to be gleaned varies considerably for different dioceses and at different periods. In some dioceses records were carefully made and preserved for future reference, especially where the prelate was not entirely in sympathy with the friars. A good example of this is Lincoln, where the careful registration begun under John Dalderby, bishop 1300-20, was continued by his successors, Henry Burghersh, 1320-40, Thomas Bek, 1342-47, and John Gynwell, 1347-62. In Dalderby's register the licences are not collected, but are scattered throughout his Liber Memorandum. This is also the case with Burghersh until the year 1337. Then for the last three years of his episcopate, they are gathered together. This change may be connected with certain changes in form and with the appointment of Simon de Jolep as commissioner.² The system of classification was continued under Bek,³ but not under Gynwell or Bockingham (1363-98).⁴ None of these registers have

1. In process of publication by the Canterbury and York Society. The Archbishop of Canterbury occasionally licensed for Rochester.

2. The licences are collected on folios 148-59.

3. Folios 93-100.

4. These two registers are unclassified throughout, being volumes of general memoranda.

been printed, but as they are particularly valuable for the present purpose, and care seems to have been taken in the registration of licences, it seemed that Lincoln would be the best diocese to single out for special study. All problems connected with licences can be illustrated from this diocese, and this is fortunate because Lincoln would be in any case the most interesting from this point of view; it was far the largest diocese and contained the University of Oxford.

The second diocese with a good series of registers relevant in date is Canterbury. Except for a gap covering the years 1327-49, they form an unbroken series for the fourteenth century. The register of Robert Winchelsea, archbishop 1298-1313, is in process of publication by the Canterbury and York Society, but the later ones are still in manuscript. The preaching licences are usually scattered, but occasionally a rudimentary attempt to gather them together was made. On folio 249^v of the register of Walter Reynolds (1313-27) a few licenses are brought together. In that of Simon Langham (1366-68), folio 53^v is headed Admissio Fratrum, but only two entries were made; the rest of the page remains blank.

In no other diocese can information be found for the whole period, but one or two other registers covering a more limited period are valuable for our purpose. Those for Bath and Wells have proved informative. That of Droxford (1309-29) has been very briefly calendared and published by the Somerset Record Society, and I have also consulted the manuscript register.

The edition of the next, Shrewsbury's, (1329-63) is fuller, and this latter is the only other register of fourteenth century date.

Our knowledge of licensing in the diocese of York is very unequal, as the information is very unevenly distributed. The register of William Zouche, archbishop 1342-52, contains a section of licences dated 1348-51, which has proved extremely interesting.¹ That of his predecessor Melton, 1317-40, on the other hand, has only a few incidental letters relating to licensing. That of Zouche's successor, John Thoresby, (1354-74), is devoid of information except for a badly written list of friars, on an unnumbered folio at the end of the volume, with no date or indication of when they were admitted. Only four years therefore, 1348-51 inclusive, provide sufficient material for any positive conclusions.

The surviving Ely registers begin with the episcopate of Simon Montacute, (1337-45), and are complete for the rest of the century. All of them have proved useful.² In Montacute's

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1. On ff. 278-80. The York registers themselves are complete for the period. See Hamilton Thompson, Episcopal Registers for the Diocese of York.
 2. Calendars of these registers have been printed in the Ely Diocesan Remembrancer, but the partial transcripts made of them by the Antiquarian William Gale (B.M., Add. MS. 5824 and 5825) have proved more informative. I have been unable to look at the registers themselves.

register licences and penitentiary commissions are entered in a misplaced folio, numbered folio 120 and bound up between folios 94 and 96, as folio 95 has been cut out.¹ In the next register, that of the Dominican bishop Thomas de Lisle, the licences are collected on both sides of folio 88.

Registers in certain other dioceses contain some examples of licensing but afford no basis for any general conclusions. For instance, the Exeter registers² form a fine unbroken series for the whole of the century, but licences are extremely rare in them. Though it is inherently probable that the numbers were less in a remote and sparsely populated diocese such as Exeter, it would be a mistake to infer from the absence of notices that licensing in that diocese was very infrequent. The editor of Grandisson's register suggests that a volume of licences of different sorts has been lost.³ What licences there are must be regarded as a minimum, not the whole. Again, the Hereford series, also complete,⁴ are not uniformly informative. In two registers an attempt was made to gather the licences together. These are Orleton's (1317-27), pp. 338-9, and

1. According to Gale in Add. MS. 5824, f. 119.

2. These are all in print, edited by Hingeston-Randolph.

3. Reg. Grandisson, III, lvii.

4. Published by the Canterbury and York Society.

Trillek's, (1344-60), pp. 20-21. In others there are no licences at all, but here we may be inclined to feel that very few were given at any time in this diocese, as only two houses of friars existed there. The Worcester registers also come into this rather unsatisfactory category. Though the series is in other respects a rich one the only printed register containing licences is that of Cobham.¹

Four dioceses remain, in all of which certain registers are unprinted, and in these four cases I have not been able to consult the manuscripts. These are Carlisle, Coventry and Lichfield, Salisbury and Winchester. For Carlisle, only the register of John Halton (1292-1324), has been printed. Three others remain for the fourteenth century; those of Kirkby, (1332-52), Welton, (1353-62), and Appleby, (1363-95).² The first, with Halton's, is in one manuscript volume, and has been calendared in Historical Manuscripts Commission, report IX, 178ff. The last two form a second manuscript volume and are noticed in Historical Manuscripts Commission, report II, appendix, pp. 123-5. For Coventry and Lichfield, Stretton's register (1358-85), has been printed by the William Salt Society. Two earlier registers remain; that of Langton (1297-1321), which ought to contain some relevant material, and that

1. Worcs. Rec. Soc., Episcopal Registers of Thomas de Cobham, appendix V. The later Worcester Registers (remain) is unprinted. For the printed ones see bibliography.

2. There is a gap in the series from 1324 to 1332.

of Northburgh, which has been calendered in an almost unintelligible form.¹ Only one Salisbury register has been published; that of Simon of Ghent (1297-1315). There are four others extant in manuscript for our period which remain unconsulted; those of Mortival (1315-30), Wyvill (1330-75), Erghum (1375-88), and Waltham (1388-95). For the one remaining diocese, Winchester, the registers from 1282 to 1323 are published; also William of Wykeham's (1367-1404). Three mid-century registers remain unprinted, however, covering the period 1323-1366.

There is thus a body of manuscript material not here used, which would have supplemented the information I have already gathered. In any case, the gaps in our knowledge due to loss of manuscripts and insufficient registration, make it impossible to make a complete picture, and any suggestions made here must be extremely tentative, especially anything in the nature of statistics. Some things may be known; but the achievement of the friars was greater than the record which has come down to us. Lincoln, Ely and York provide fairly complete information for certain periods, and this can be supplemented from the other dioceses.

1. Historical Collections for the History of Staffordshire, vol. I.

1. Reg. (110) Hen. I. J. Eborac. f. 9. Printed in Wilson, Concilia, II, 237, and Haral, III, c. 27.

ii. The immediate effects of Super Cathedram.

The English bishops were not slow to take advantage of their newly acquired control of the friars' right to hear confessions, and their use of it was the chief immediate consequence of the bull. In other countries its effect may have been economic, and have caused a check in the expansion of the Orders, but in England at any rate any material prejudice done to them by it was more than offset by royal beneficence. In England therefore the beginning of licensing is the salient effect of the bull.

The matter was first discussed by the episcopate at a council of the province of Canterbury on 13 June, known to us only by an entry in the Liber Memorandum of John Dalderby, bishop of Lincoln.¹ This relates that in the presence of the archbishop, Robert Winchelsea, of John, Bishop of Lincoln, who had been consecrated on the previous day, of the bishops of Salisbury and Rochester, and of the proctors of other bishops, it was decided that the new statute about the Mendicant Orders, published in Lent as attested by M. Reginald of St. Albans, and others who had been in Rome at the time, should be kept in all its details. It was particularly emphasised that friars should not be admitted by prelates to hear confessions, unless they came to those prelates in person and lived in those dioceses.

1. Reg. (Lib. Mem.) J. Dalderby, f. 9. Printed in Wilkins, Concilia, II, 257, and Mansi, XXV, c. 87.

Also, the examination of these friars, and the decision whether they were suitable, should pertain to the prelates.

The bishops then returned to their dioceses and proceeded to act. On 23 June 1300 the archbishop authorized his comisary to publish throughout the diocese the names of six Franciscan friars whom he had licensed to hear confessions in the diocese of Canterbury, in accordance with the bull Super cathedram. The letter expressly states that this licence had been sought by the provincial minister in the proper form.¹ A similar letter was sent on behalf of six Dominicans, dated 12 November 1300, together with an order to the official of the archdeacon of Canterbury to make known the names in his archdeaconry.² There are two points to be noticed about these letters. One is the publication of the names so that it would be much more difficult for unlicensed or apostate friars to hear confessions. The second is the numbers. There are only six Franciscans and six Dominicans for the whole of the diocese of Canterbury. There is no record of other friars from

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1. Reg. Winchelsea, p. 391; Wilkins, op. cit., II, 257. The friars were Ralph de Wodehaye, John de Kevelden, John de Bedewynde, William de Dele, Roger Malemeyns, Thomas de Malmesbur'.
 2. Reg. Winchelsea, p. 399. They were Edmund of Amory, John de Swanton, Walter de Cruce, Richard de Overlonde, Richard of Maidstone, Walter de Moningesham.

other houses being admitted, and the archbishop's intention is borne out by another letter of the same year. This is addressed to the custodian of London and the guardian of the Friars Minor at Canterbury and says that on the petition of the Earl of Lincoln, the Franciscan, Michael of Merton was to have a licence if suitable and discreet, but only on condition that one of the six previously licensed was removed, "ita ut non excedatur senarius numerus primitus in eadem nostra diocesi admissorum".¹

In the case of the other three bishops who were present at the council, those of Lincoln, Rochester and Salisbury, only the action of the first is known to us. The register of Thomas of Wouldham, bishop of Rochester, has not survived. This is a pity, as the size of the two dioceses, Canterbury and Rochester would have made a comparison of the numbers licensed for each interesting, though the somewhat involved relationship of the bishop of Rochester to the archbishop may have complicated the matter. Simon of Ghent's register for Salisbury does survive and has been printed, but no licensing occurs in it. But Dalderby's Lincoln register contains an important series of letters which reveal the difficulties of carrying out the terms of the bull, and the animosities which embittered the situation.

On 4 July 1300 the Franciscan, Gregory of Littleport, custodian of Oxford, came to the bishop, John Dalderby, at Dun-

1. Undated, ibid., p. 394.

stable, strictly in accordance with the letter of Super cathedram, requesting that friars could be chosen for the office of penitentiary.¹ Another letter states that Friar Luke of Woodford, a Dominican, had made a similar request two days before at Missenden.² The next step was taken at Dunstable on the 6 July, and was fully reported in the bishop's register. Luke of Woodford came on that day and presented to the bishop five friars with five others as their companions ("socii"), to hear confessions in five separate places within the limitation of Dunstable. The prior, sub-prior, and lector of Dunstable were presented for the town of Dunstable itself, making a total of thirteen. Woodford was at once asked what authority he had to present these friars. In reply he produced a letter from Robert Bromyard, vicar-general of the Dominican prior-provincial, in which he stated: "Since according to the tenor of the new constitution of the Pope, the provincial priors or their vicars are bound to betake themselves to the presence of the prelates, to beg that friars elected for the cities and dioceses may be able to hear the confessions of those who wish to confess to them and absolve them by the licence, grace and goodwill of the prelates, I, Robert of Bromyard, vicar-general, prevented by various occupations from coming in person to your reverence, have ordered

1. Reg. Dalderby (Lib. Mem.), f. 10.

2. Ibid., f. 10^v.

those to be brought before you whom I have chosen, in accordance with the permission obtained by Luke of Woodford, to whom and to the friars to be presented by him may you deign to show grace and favour". When this document had been read, Woodford was again rebuffed, on the ground that the letter was defective in that it did not state clearly that Woodford had been constituted for any particular purpose. Woodford, however, begged that the kindness of the bishop might supplement the "simplicity" of the friar, and the bishop passed on to the next objection. The Dominican was asked whether he had any letter concerning the election of those to be presented to the bishop. A second letter from Bromyard was produced, ordering Woodford to elect friars to be presented and to include the prior, sub-prior, and lector of Dunstable.¹ Thereupon there was a pause for deliberation, after which the friar was told that the election had not been made in the form of the constitution, because the election itself, if not the presentation, pertained only to the provincial or his vicar. The writer of the report says that some altercation ensued, until at length the bishop asserted that he wished to give the matter an extended consideration. Meanwhile by special grace he would allow the prior, sub-prior, and lector of Dunstable and two other friars to hear confessions, until Michaelmas, in the

1. This letter is dated on the vigil of the feast of the Apostles Peter and Paul.

limitation of Dunstable, and to grant absolution in cases which the constitution permitted.¹ If friars were properly elected and presented he would be prepared to do exactly what the constitution required. And there, for the time being, the matter was left.²

On the same day a similar meeting took place between Dalderby and the Franciscan Gregory of Littleport. The tactics of the Franciscan were slightly different from those of the Friar Preacher but he met with no greater success. He produced a letter from Hugh, minister-provincial, addressed to the bishop, regretting that he could not come in person and commissioning Littleport to present friars elected by the provincial from the convents of Oxford, Leicester, Northampton, Bedford, Stamford and Grantham.³ Dalderby replied that he would freely accept these friars if they were presented properly and if their number was acceptable. Accordingly Littleport came again the next day with fourteen friars from the Bedford convent. He was asked what proof he had that these friars actually had been elected by the provincial, and as he had nothing except his word, the presentation was not accepted.

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1. Hamo of Clenchwardon and Nicholas of Aldbury. Later on the same day the bishop admitted two from Stamford and two from Northampton.
 2. Reg. Dalderby (Lib. Mem.), f. 10^v-11. The prior of Dunstable was present.
 3. Dated on the octave of the feast of the Apostles Peter and Paul.

However, wishing to do him special grace, the bishop gave four of the friars power to hear confessions in the limitation of Bedford, reserved cases excepted.¹

Dalderby was evidently intent on keeping to the letter of the law, perhaps because he was a very new broom as a bishop !

However, on the next occasion, though no exception was taken on the ground of the friars' procedure, an even more formidable objection was raised. The Franciscan provincial himself, Hugh of Hartlepool, appeared before the bishop at Dorchester on 26 July 1300, bringing with him twenty-two friars. An often quoted memorandum in Dalderby's register relates how the bishop asked the friar whether these represented all the convents in the diocese, or if not, which. Hugh replied that these represented Oxford alone. He was told rather shortly that four friars ought to be enough for one convent, but as Oxford was a crowded and important city, the bishop would be prepared to licence six. The minister protested, as two of the friars were doctors of theology, whereupon the bishop, moved perhaps by this appeal to his love of scholarship, admitted six and then the two doctors, eight in all, giving them power "in casibus in quibus absolutio curatis vel parochianis

1. Only one name is given, Simon de Wucton, and this is followed by a blank in the manuscript. (Reg. Dalderby, (Lib. Mem.), f. 11^v.)

sacerdotibus est a iure concessa".¹ The friar evidently bowed to the necessity of this decision and presented only four friars from Bedford, who were licensed.² The same answer must have been communicated to the Dominicans, for on 2 August, the bishop accepted six from Oxford, and four each from Boston, Stamford, Northampton and Leicester,³ making a total of twenty-two.

The matter, however, did not end there. Either Dalderby became less strict about the formalities of election and presentation, or the friars were more careful to comply with the regulations laid down by the bull; at any rate this ceased to be an obstruction. But the struggle about numbers continued unabated. An important point was at stake and the parties were equally matched in pertinacity. There was nothing to choose between Franciscan and Dominican, and it is significant that nearly a century after their foundation the friars were intensely eager to maintain and guard their apostolic work, though this is popularly supposed to be the period of their decay. The officials of both Orders adapted the policy of repeated attack, evidently hoping to wear down the bishop's resistance.

1. Reg. Dalderby (Lib. Mem.), f. 13; Wood, Antiquities of Oxford, II, 386-7. The two doctors were Adam of Hovenden and Philip of Bridlington. For an analysis of the list of twenty-two see Dr. Little, Grey Friars in Oxford, pp. 63-4.

2. Ibid., f. 13.

3. Ibid., f. 13^v.

Three days after the acceptance of the six Oxford Dominicans, that is, on 5 August 1300, the prior provincial of the Dominicans, Thomas Jors, appeared before the bishop and presented fourteen friars from Oxford. The names of these are given, and include the six previously licensed.¹ Dalderby protested against this increase, giving several reasons for his opposition. He pointed to the rectors and curates, already doing the work the friars wished to do, to the Friars Minor, who had the same privilege as the Dominicans, and to the Carmelite and Augustinian Friars who claimed that they had.² He asserted that there was no need for so many, but eventually he did accept all the fourteen; that is, he raised the number of Oxford Dominicans licensed by eight, though the memorandum gives no indication that six had been licensed before. Thomas Jorz repeated the somewhat curious manoeuvre twice more with success. On 10 August, eleven Friars Preacher from Northampton, four of whom had been licensed on the second of August, were accepted. Five days later, on 15 August, eleven from Leicester were licensed, and this list includes the names of those four Leicester friars who also had been presented and accepted on

1. Reg. Dalderby (Lib. Mem.), ff. 14^v-15.

2. This is the first mention of the last two Orders in connection with licensing in England; and though it seems from this notice as if they had made some appeal to Dalderby, I have found no record of it in his register.

2 August 1300.¹ By this date, then, it appears that there were forty-four licensed Dominicans in the diocese of Lincoln; fourteen from Oxford, eleven each from Leicester and Northampton and four each from Boston and Stamford.

The culmination of Jorz's policy was reached on 11 October when he appeared again before Dalderby, now at Nettleham. He then presented 21 friars from Lincoln, sixteen from Stamford, two from Boston, twenty-four from Oxford (in their absence) and ten from Dunstable (also absent), making a grand total of seventy-three. It is not surprising that Jorz did not bring them all with him! Unfortunately the names of these seventy-three are not given, so it is impossible to say how many of them had been licensed before, though the provincial's previous tactics make it likely that some at least were being presented a second time.² If this was not the case, it was a bold stroke to present seventy-three more. The subsequent proceedings do not enlighten us on the point. The bishop took a day for deliberation with his chapter, and on 12 October Jorz appeared in the chapter to receive his answer. John of Scalby, canon of Lincoln, read out a letter which had been prepared. In it the bishop protested his anxiety to carry out the provisions of the

1. Reg. Dalderby (Lib. Mem.), f. 15, 15^v.

2. It is possible that all the forty-four hitherto licensed were included in the figure seventy-three. In this case, however, some transference of friars from Boston to other houses must be assumed, as the numbers from that house decreased.

constitution Super cathedram, having no desire to obstruct the friars. He spoke of the numbers already accepted, thirty-six in all,¹ and of the numbers now presented, seventy-three in all. These unbridled numbers had been presented through wilfulness rather than necessity and the profit of souls, and if they were accepted scandal would arise among the curates in the diocese. The Archbishop of Canterbury had licensed only six, seven or eight friars for the whole diocese of Canterbury though it was very populous. Moreover, the bishop himself was accustomed to hear confessions when perambulating his diocese, and to send reliable priests round the archdeaconries. Other Orders also desired the office of penitentiary. Therefore, continued the letter, the bishop was prepared to license only fourteen more, to bring up the total to fifty with the thirty-six already licensed. The names of the fourteen are given, and they include two who had been accepted before, Adam of Easton and Thomas of Brampton. According to the bishop's reckoning, therefore, and allowing for the mistake of two, the total would be forty-eight, not fifty. Actually, however, when the names are looked through, there were fifty-six licensed friars, and this may be explained by the fact that Dalderby was wrong in believing he had only licensed thirty-six; he had forgotten the eight friars from Boston and Stamford on 2 August. If, however, the action taken on 2 August had been considered merely a temporary measure, before a real agreement had been reached,

1. See infra as to whether this was a mistake.

these eight would not need to be taken into account. Also, the two friars Easton and Brampton, who had been accepted on that same day, second August, would in the latter case be additions on 12 October, so that the bishop's figure, fifty, would be correct.¹ On the whole, it seems preferable to assume that the bishop was right. Anyhow, this was the final answer from which there could be no appeal. No more presentations were made from the Dominicans.

Meanwhile, the Friars Minor were not gaining their own way entirely. On 9 August, out of eighteen friars presented from Northampton, only six were licensed.² On the same day, four out of eighteen were admitted for Leicester. The number was afterwards raised to five. Similarly, five friars were accepted from Lincoln, four from Boston, four from Grimsby, and two extra for the custody. Then on 27 August, seven out of fifteen from Stamford were licensed, and on 22 September four out of fifteen from Grantham.³ This makes a total of thirty-seven. It will be recollected that before this four Franciscans from Bedford, and eight from Oxford, had been accepted. This

1. I hope another attempt to explain this will not make confusion worse confounded. If the admissions from Boston and Stamford of 2 Aug. were valid, the sum is eight (2 Aug.) +36 (i.e. fourteen from Oxford, eleven from Leicester, and eleven from Northampton) +14 (admitted on 12 October, but as two were repeated from the eight, the real figure should be twelve) =56. Suppose, however, the first eight should be eradicated, then the sum really is 36 + 14 = 50, because all the fourteen count. This report of 12 Oct. is in Reg. Dalderby, (Lib. Mem.), f. 19^v.

2. Ibid., f. 15.

3. Ibid., ff. 15, 16^v, 18.

adds up, in numbers, if not in names, to forty-nine. In actual names it is somewhat less, as one friar at least had been presented for two convents.¹ The last act of the drama took place on 2 October. On that day the Franciscan Thomas of Barnby presented an unknown number of friars.² He was plainly told that the bishop would not have more than seventeen, which, said Dalderby, would bring the total up to fifty. These seventeen names are given, and as far as I can make out, only five of them had not been previously licensed, so that the total fifty seems to be correct. Here the matter ended for the time being.

Our knowledge of the reception of the bull in other dioceses is rather scanty. The register of John Halton, bishop of Carlisle, 1292-1324, is the only English episcopal register of the time into which a registrar has copied the actual text of the constitution.³ But there is an undated entry in the register of John of Pontoise, bishop of Winchester (1282-1304) which gives the names of fifteen Dominican friars from Winchester licensed to hear confessions in the diocese.⁴ Possibly

1. Lenkenore, for both Northampton and Leicester.

2. Reg. Dalderby (Lib. Mem.), f. 19^v. There is a blank in the MS. where the number should have been inserted.

3. Reg. Halton, p. 240. Copies are not infrequent in MSS. See for instance Harl. MS. 5234.

4. Reg. Pontissara, p. 764.

this was the whole convent of Winchester. If so, it is the only diocese where there was any indiscriminate licensing of all the friars ipso facto. A similar entry, dated 14 March 1301, in the register of Thomas Corbridge, archbishop of York, gives the names of ten Dominicans from Beverley licensed for that diocese.¹

For the next few years, until the reissue of Super cathedram, there were of course no licenses, as these were rendered superfluous in 1304. There are, however, one or two penitentiary commissions to friars from bishops. For example, John Dalderby commissioned Radulphus de Lakue and Radulphus de Northampton, Dominicans, to hear the confessions of the nuns of Northampton on 10 November 1305; and on 31 October 1309 commissioned the Dominican prior of Leicester, to hear confessions in the archdeaconry of Leicester.² These, however, do not come within the scope of the constitution Super cathedram. They are the ordinary commissions bishops had been accustomed to make, in special cases, to monks, secular priests and chaplains, particularly for houses of nuns.³

No protest has been found from any English bishop against the revocation of the bull; the attitude of the bishops in the next few years remains a complete blank. But from their readiness to take advantage of the powers given to them in 1300, it

1. Reg. Corbridge, I, 161.

2. Reg. Dalderby (Lib. Mem.), f. 88^v, f. 168^v.

3. See infra p. 8/ for further discussion of the distinction.

seems probable that their general opinion would have been against the abolition of the requirement that friars should be presented to them for licence.

iii. The second beginning of licensing.

The effect of the reissue of Super cathedram was not immediately discernible in England. For the next few years very little is heard of any licensing by the bishops, and the same type of penitentiary commission continued to be issued as in the years 1304 to 1311. For instance, the archbishop of Canterbury, Walter Reynolds, commissioned the Dominican John of Oxford to hear the confessions of the rector of Bradstead, on 10 April 1315, and on 4 March 1315 he issued a similar commission to the Dominican John of Warfield for the king and queen.¹ There are however at least two cases of licensing under Super cathedram in the years 1311-1318, both from the diocese of Lincoln;² but it is not until 1318 that there is any

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1. Reg. Reynolds (Cant.), f. 62^v and f. 113. Cf. Reg. Dalderby (Lib. Mem.), f. 257 for a commission dated 12 July 1312 to Galfridus Bruffhym, a Franciscan, to absolve a man from sentence of excommunication.
 2. Reg. Dalderby (Lib. Mem.), f. 364, 23 Feb. 1313 to Simon de Wotton, a Franciscan, in the archdeaconry of Bedford, et caveat idem frater ne excedat sibi in hac potestate; ibid., f. 365, 9 March 1313, for Richard de Gydding, Dominican, in the archdeaconry of Northampton.

sign of a concerted front among the episcopate. An entry in the register of John Sandall, bishop of Winchester, (1316-1319) dated 8 March 1318, refers to a "recent" decision of the prelates on the matter. It is a letter from the bishop to his official, stating that there had been some discussion in a congregation of prelates in London on the affair of the friars, and that the bishops had thought it expedient that friars about to assume the office of confessor should be seen personally by the prelate before being admitted. But wishing to spare the friars trouble, Sandall ordered his official to see those whose names he enclosed, and to give them a licence to preach and hear confessions.¹ The immediate cause of this discussion by the prelates is difficult to determine, but it may possibly lie in a petition of the rectors of London made against the friars.² Further discussion of this petition is reserved for a later chapter on the relations of the parish priests and friars, but it may be noticed here that part of the complaint of the London rectors dealt with the hearing of confessions, and they had asked that the names of the superiors who licensed the friars in their own order, should be made known publicly.³

1. Reg. Sandall, p. 84. Episcopal permission to preach was not necessary since Super cathedram, and Dr. Little has suggested from this letter that in 1318 the English bishops were re-introducing the claim to control preaching as well as the hearing of confessions. After this time, certainly, it becomes common form to say "licensed to preach and to hear confessions", whereas in 1300 it had been "licensed to hear confessions".

2. Cambridge University Library, MS. G g 4, 32, ff. 124 etc. On it see V.C.H., London, I, 200. 3. Ibid., f. 126.

This might well have stimulated the episcopate to make use of the power restored to them in 1311 of licensing friars themselves. Unfortunately, however, the petition is undated. While it is possible that it should be dated 1316 or 1317, an earlier date, perhaps 1309, seems more probable.¹ This suggests the speculation, which remains a speculation only, whether the petition had anything to do with inducing the English delegation to the Council of Vienne to join in the demand for a re-issue of Super cathedram. If this is accepted, however, then we must assume that discussion of the friars had taken place at two councils in London, but there is no reason why this should not have been the case. It is impossible that Sandall was referring vaguely to discussions as early as 1309 when he said "recently" for the practice of other bishops in 1318 leaves no doubt that a decision had been reached either in 1317 or early in 1318.

In the archiepiscopal registers of both Canterbury and York² licences begin again in 1318 after a gap lasting from 1302. On 24 February 1318 Archbishop Melton of York licensed six Dominican friars of Beverley on the presentation of the vicar of the provincial prior Simon of Boraston, reserved cases

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1. The original edition of Super cathedram, and its revocation in 1304, is mentioned, but not the re-issue of 1311. The initial of the archbishop to whom it was addressed has been blotted, but while it may be R (Robert Winchelsea, 1294-1313) it cannot be W (Walter Reynolds, 1313-27). It occurs however, with letters dated 1315 and 1317, which may have led Dr. Owst to suggest 1316 (Preaching in Mediaeval England, p. 76). A council was held in London in 1307.
 2. Evidently the archbishop of York had heard of the intentions of the southern province.

excepted, and on 6 May he licensed five Dominicans from Doncaster.¹ A few other isolated admissions were made later in the year, but the numbers remained very small for so large a diocese. It is true that much of it was sparsely populated, but there were a number of convents of Mendicants within it. On 8 May 1318 Archbishop Walter Reynolds admitted twelve Dominicans of Canterbury, by letter to his commissary, and on 10 December 1323 he admitted four Franciscans, stating that the number was thus raised to twelve.² This is twice as many as were admitted in 1300. There were only four houses of friars in the diocese at this time, the Dominicans and Franciscans in Canterbury, and the Carmelites in Lossenham and Sandwich. For the first two orders, therefore, the archbishop was following the earlier precedent of six from one house.

The frequency of the number six, indeed, may point to the conclusion that the assembled bishops had decided to limit the number of licensed friars to that figure approximately per convent. In the letter of Bishop Sandall quoted above, nine Franciscans from Winchester were licensed, six from Southampton; and on 20 June 1321 seven Dominicans were admitted.³ The first intimation of any licensing in the diocese of Hereford is dated 26 April 1318. On that day Adam of Orleton licensed six Domini-

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1. Reg. Melton, f. 274, f. 226. Only one Franciscan is known to have been licensed for York in this period, ibid., f. 270^v.
 2. Reg. Reynolds (Cant.), f. 113, f. 249^v.
 3. Reg. Sandall, p. 84.

cans from Shrewsbury. In 1325 more were admitted, including some Franciscans.¹

To turn next to the diocese of Worcester, in spite of the general richness of the registers there, the information they contain about licensing is disappointingly scanty. The only fourteenth century licences from the printed registers for the diocese belong to this critical period, 1318-19, and the most interesting feature about them is that the majority are for Augustinian and Carmelite friars. They are the earliest so far found for members of these two orders. On 18 November 1318 four Augustinian friars were admitted, and four days later nine Carmelites. A few Dominicans and Franciscans were also licensed, and six more Augustinians in 1319.²

The register of John Droxford, bishop of Bath and Wells (1309-29) also contains licences for this period.³ On 4 May 1318 the bishop licensed six Franciscan friars from Bridgewater,⁴ and on 23 June 1318 he admitted twelve Dominicans from

1. Reg. Orleton, p. 70, pp. 350-1.

2. Reg. Cobham, pp. 274-5.

3. A letter in Droxford's register, dated 3 March 1317, addressed to two cardinals and said to be preparatory to the licensing, informed the cardinals that there were three houses of friars in the diocese, Augustinian at Bristol, Franciscan at Bridgewater, and Dominicans at Ilchester. The Franciscan and Dominican houses at Bristol were in the diocese of Worcester. I do not know what prompted this missive. Reg. Droxford, p. 9.

4. Ibid., p. 13.

Ilchester, Bridgewater and Exeter, five Franciscans from Bristol, and four Augustinian friars from Bristol.¹

The practice in the diocese of Lincoln in this period was to license in proportion to the number of archdeaconries, not in proportion to the number of houses. Dalderby licensed somewhat less than ten, on an average, for the eight archdeaconries in the diocese.² On the 11 March 1318 he wrote to the chancellor of Oxford and William de Dalderby canon of Lincoln, to tell them he had licensed ten Dominicans and ten Franciscans for the archdeaconry of Northampton, twelve from each order for that of Oxford, and six from each on the archdeaconry of Buckingham. He added the rider "dum tamen eorum fratrum personae idoneae sufficienter discreti ac modesti fuerunt necnon praeter dictum numerum fratres ordinum eorundem qui in theologiae facultate rexerint et regunt".³ A memorandum adds something to this brief statement. It runs that on 12 March 1318 at Stow reply was made to the Friars Minor "quo ad confessiones audiendas in forma constitutionis sub hac forma", viz., that by special grace, friars who had been presented and admitted to hear confessions on other occasions before the revocation of Supra cathedram, were to be able to hear confessions

1. Reg. Drogheda, p. 16, fol. 18.

2. Lincoln, Buckingham, Bedford, Leicester, Huntingdon, Northampton, Oxford and Stow.

3. Reg. Dalderby, (Lib. Mem.), f. 382. No names are given.

4. Ibid., f. 383. There is a marginal note at vacant space H. de Stifford qui est subrogatus, ad the actual number licensed was sixty-one.

in the diocese until Easter "iuxta numerum pro singulis Archidiaconatibus nostre diacesis per nos taxatum et vobis liberatum in scriptis". This seems to mean that twenty-eight friars of each order, out of the whole number presented and licensed in 1300, were again authorized in 1318, for three archdeaconries. The personnel would therefore remain the same. In the meantime some of these and others "iuxta dictum numerum pro dictis singulis archidiaconatibus limitatum" should be chosen and again presented.¹ On 14 March the same reply was made to the Dominicans.² There is no record of the letters sent to the friars about numbers, which were referred to in the reply to the Franciscans quoted above.

However, on 26 April 1318 the Dominican friars of Lincoln and Boston, authorized by John of Bristol the provincial, presented sixty-two friars to the bishop. The memorandum is very bare and relates no difficulty. But though the word "presented" is used the sixty-two friars were not there in person. However, the bishop licensed them on the next day after some deliberation, provided that they did not exceed the constitution or the number.³ Similarly on 20 April sixty-two Franciscans were licensed, and all doctors of theology in the diocese. The names were to be published so that everyone should know who were the

1. Reg. Dalderby (Lib. Mem.), f. 383.

2. Ibid., f. 383.

3. Ibid., f. 387. There is a marginal note Et vacat nomen F. H. de Atiford quia est subrogatus, so the actual number licensed was sixty-one.

licensed friars.¹ Confirmation of the two decisions was given on 1 May 1318. On 12 July an Augustinian friar William of Lincoln proctor of the provincial presented sixteen friars of his order. Notices were sent to all archdeacons and their officials, to the effect that the friars had been duly licensed. All doctors in theology were to be considered as licensed ipso facto.² On 7 October 1318 sixteen Carmelite friars were admitted, on the presentation of the prior provincial John of Berkhamstead.³

These numbers in bulk seem to be extremely generous and are more than the same bishop had been prepared to admit twenty years before, but they are not to be interpreted as a sign of the bishop's willingness to make the licence a mere formality, which all friars could obtain. In a letter dated 1 January 1318, Dalderby complained strenuously of friars who were presumptuously daring to hear confessions though they were not among the appointed number. He stated that friars were doing this even in parish churches against the will of the incumbents. The bishop ordered a proclamation to be made in all churches that friars must not do it under pain of excommunication, that secular clerics must not receive them, and the faithful must not confess to them. Dalderby evidently intended to make his control real. Later in the year, on 7 April, he complained that

1. Reg. Dalderby (Lib. Mem.), f. 390.

2. Ibid., f. 392.

3. Ibid., f. 397^v.

friars were giving absolution in reserved cases, and forbade them exceeding their powers in this way.¹ There is no record of Dalderby in this period giving any friar special permission to deal with these cases. In all the succeeding licences, till the end of his episcopate in 1320, the friars were told to confine themselves strictly to the cases within their competency under Super cathedram.

Moreover, the bishop did not allow the numbers of licensed friars to be raised during the remainder of his episcopate. Other friars were admitted, but only in the place of those previously accepted. Two Franciscans from Lincoln and Grimsby, transferred to the diocese of York, and a Boston friar who had died, were replaced by three from Boston on 15 March 1319. A Dominican Thomas of Westwell was admitted on 30 May 1319 in place of John of Staunton deceased. Similarly, during the year William de Calverle, a Franciscan, Lambert de Aula, O.P. and Hugh de Wiluby, Dominicans were replaced by other friars.²

1. Reg. Dalderby, (Lib. Mem.), f. 405.

2. Ibid., f. 411^v, f. 420, f. 427, f. 429^v, f. 430. The only exception is the licence given to Ricardus de Thame, O.Aug. on 9 Jan. 1320 for the archdeacons of Lincoln, Northampton and Leicester, "as long as he does not exceed the powers given to him. Ibid., f. 431^v. On 28 July 1319 Richard de Gidding, O.Min. was commissioned to hear the confessions of nuns in the archdeaconry of Northampton. Ibid., f. 421.

The bishops, therefore, were as determined in 1318 as they had been in 1300, to erect a real system of control and use the powers given to them. It will be interesting to try to discover whether they maintained this attitude during the rest of the century and whether any changes in the system were made.

of the total number of Franciscans and Dominicans in the

English province in the early fourteenth century were going

iv. Numbers in the later part of the century.

As so many fourteenth century episcopal registers no longer survive, thus causing four dioceses to be completely excluded from this survey, and limiting our knowledge for others, it is obviously impossible to ascertain the total number of licensed friars in all the dioceses at any given time. Moreover, after 1318, it is impossible to estimate the numbers in any one diocese, because the licences were not given for any specified period and there is no means of telling when they ceased to be held, through death or transference or some other reason. It would also be dangerous to infer from the numbers given in one diocese the probable numbers, speaking comparatively, in another. There were numerous variable factors; for instance Dalderby's scholarly instincts caused him to admit all doctors of theology, in two orders at least, to the office of confessor; the personal attitude of the bishop was the deciding factor. On the other hand, there was enough uniformity of practice in 1318 for us to hazard a conjecture as to the numbers. If the number six per convent is

taken as the norm, there would be about three hundred Dominicans and three hundred Franciscans holding licences at any given moment.¹ As for the other two orders, information is far too scanty for the most tentative opinion. Nothing more definite can be said than that perhaps one-fifth or one-sixth of the total number of Franciscans and Dominicans in the English province in the early fourteenth century were going about the country preaching and hearing confessions. How this compares with the thirteenth century is impossible to say, nor can its effect on the life of the Friars in the fourteenth be calculated.

It is inherently probable that the numbers decreased steadily during the remainder of the century, and it is possible that there was a sharp drop after the Black Death. The method of treatment here followed will be to examine the practice in different dioceses individually. Lincoln will be taken first; then Ely, after 1337; York, 1342-52, and then other dioceses, fragmentary and intermittent as our knowledge must be for them.

The problem for Lincoln was settled by the end of Dalderby's episcopate. Henceforth the licensing becomes routine work. Only the minimum number of friars admitted can be established, because it is not clear that all licences were registered, and also because the giving of penitentiary commissions of varying duration introduces another element of

1. Cf. Dr. Little in Studies in English Franciscan History, pp. 115-6.

uncertainty. Moreover, many licences given were simply replacements, not additions to the already existing body of confessors. The following is a table of the number of replacements made in the diocese of Lincoln:-

| | O.Aug. | O.Carm. | O.Min. | O.P. | Total |
|------|--------|---------|--------|------|-------|
| 1320 | | | 6 | | 6 |
| 1321 | | | | 4 | 4 |
| 1322 | 1 | | | 3 | 4 |
| 1325 | | | | 1 | 1 |
| 1329 | | | 3 | 1 | 4 |
| 1330 | | | | 4 | 4 |
| 1331 | 8 | | | | 8 |
| 1333 | | | | 1 | 1 |
| 1334 | 6 | | | | 6 |

Appointments in the same diocese in these same years and not definitely stated to be replacements are shown in the next table:-

| | O.Aug. | O.Carm. | O.Min. | O.P. | Total ¹ |
|------|--------|---------|--------|------|--------------------|
| 1320 | 1 | | 1 | | 2 |
| 1321 | 2 | | 8 | | 10 |
| 1322 | 12 | | | 3 | 15 |
| 1323 | 3 | | | 1 | 4 |
| 1324 | | 1 | 1 | | 2 |
| 1327 | 1 | 1 | 2 | | 4 |
| 1329 | 2 | 1 | 2 | 5 | 10 |
| 1330 | 5 | | | 4 | 9 |
| 1331 | 4 | 2 | 2 | 5 | 14 ⁺ |
| 1332 | 2 | | 13 | 7 | 22 |
| 1333 | 5 | 1 | 4 | 2 | 11 |
| 1334 | 3 | | 10 | 6 | 19 |
| 1335 | 4 | 24 | 8 | 3 | 39 ⁺ |
| 1336 | 6 | 3 | 1 | 3 | 13 |

1. An asterisk by any number in this column, means that one of the friars represented in it is of unknown order.

Therefore the total number of licences and penitentiary commissions given in these years was as follows:-

| | | | |
|------|----|------|----|
| 1320 | 8 | 1330 | 13 |
| 1321 | 4 | 1331 | 22 |
| 1322 | 19 | 1332 | 22 |
| 1323 | 4 | 1333 | 12 |
| 1324 | 2 | 1334 | 25 |
| 1325 | 1 | 1335 | 39 |
| 1327 | 4 | 1336 | 13 |
| 1329 | 14 | | |

As these figures are for all four orders of friars, they might seem to indicate a very heavy drop when we recollect that the figure for 1318 in this diocese was about 150. This, however, is not necessarily the case. It may have been so, but there is no means of telling how many of the 150 friars licensed by Dalderby in 1318 were continuing their work.¹ The admissions of the years after 1318 must be regarded as minor additions, replacements or adjustments to that body licensed in 1318, and the table of additions reproduced above, as distinct from the replacements, may even suggest that the number was rising slightly. A few more changes were made during the episcopate of Burghersh; in 1321 eight friars minor were admitted, in 1322 eleven Augustinian friars, in 1332 thirteen Friars Minor, and in 1335 twenty-four Carmelites. Otherwise Dalderby's licenses continued to act.

In 1337 a change occurred in the licensing for Lincoln, but it is not a very illuminating one. The licences for the next two years are collected into one place in the register,

1. See infra p. 74.

and they were all issued by Simon de Jolep, the bishop's commissioner. They are all penitentiary commissions, and are all annual, and many of them were renewed on expiring. Theoretically, therefore, for these two years we should know exactly how many friars were preaching and hearing confessions in the diocese, but the period is not long enough for any definite conclusion to be drawn. This is the table of admissions:-

| | O.Aug. | O.Carm. | O.Min. | O.P. | Total |
|------|--------|---------|--------|------|-------|
| 1338 | 5 | 11 | 12 | 16 | 44 |
| 1339 | 21 | 1 | 6 | 10 | 38 |

These figures are extraordinary and need explanation. They are quite unparalleled for penitentiary commissions, which were issued singly. On the other hand, they are small if they represent the total number of friars actively employed in the diocese. If this table is compared with the numbers given for the years 1320-1336, it is seen that there was suddenly an enormous increase in the annual number, to be explained by the fact that the appointments were made annually and not for life in 1337. Simon de Jolep's policy, therefore, may have been to issue these yearly commissions in place of licences, but the fact that he issued no licences does not prove that these had ceased to be made. The appointment of twenty-four Carmelites in a body in 1335 shows that this was not the case. In short, we cannot tell whether Jolep made a deliberate attempt to supersede licences by commissions or not. The one conclusion which

cannot be drawn is that, if Dalderby licensed 150 friars in 1318, and Jolep forty-four in 1338, the numbers had dropped by sixty-six per cent.

On the other hand, it seems clear that by the mid century the peak had been reached and passed. These are the licences issued by Bek, bishop from 1342-1347.

| | | |
|------|-----|-----------------|
| 1342 | 6, | from all orders |
| 1343 | 11, | " " " |
| 1344 | 7, | " " " |
| 1345 | 13, | " " " |
| 1346 | 27, | " " " |
| 1347 | 32, | " " " |

Then comes a gap before the beginning of Gynwell's episcopate, and when we pick up the story the change is extraordinary.

| | | | | |
|---------|---|-------|----|-----------------|
| Gynwell | { | 1352, | 2, | from all orders |
| | | 1353, | 4, | " " " |
| | | 1359, | 1, | " " " |
| | | 1360, | 1, | " " " |

| | | | | |
|------------|---|-------|-----|-----------------|
| Buckingham | { | 1363, | 13, | from all orders |
| | | 1366, | 1, | " " " |
| | | 1368, | 1, | " " " |
| | | 1370, | 1, | " " " |

And that is all. There are no more licences in Buckingham's register, though he was bishop until 1396. When every allowance has been made for gaps in registration, the drop in numbers is too great to be denied, and its coincidence with the Black Death is complete. But here again it would be dangerous to assume post hoc, propter hoc, and evidence from other dioceses does not corroborate the assumption.

To turn to Ely, as the registers do not begin until 1337, there is nothing to compare with Lincoln under Dalderby and

Burghersh. But in 1337 we find the same general features. The same clear distinction between a licence and a penitentiary commission held good, and the latter were very much more infrequent than the former. Here again it is impossible to say what the average number of licensed friars may have been. But large numbers were being admitted at this time. Twenty Carmelite friars were licensed in 1337; eleven Franciscans and six Dominicans in 1338, and seventeen Augustinian friars in 1342.¹ There seem to have been as many Carmelites and Augustinians as Franciscans and Dominicans. At the period of the Black Death the evidence, as far as it goes, is directly contrary to that from the diocese of Lincoln. The following table² gives the numbers in those years:-

| | O.Aug. | O.Carm. | O.Min. | O.P. |
|------|--------|---------|--------|------|
| 1347 | 1344 | 4 | 1 | 1 |
| 1348 | 1345 | 1 | 3 | |
| 1349 | 1346 | 4 | 1 | 2 |
| 1350 | 1347 | 17 | 7 | 11 |
| | 1349 | 15 | | |
| | 1350 | | 7 | |
| | 1351 | | 3 | 3 |
| | 1352 | 10 | 14 | |

1. The following table of licences is reproduced from the Ely Diocesan Remembrancer, 1892, p. 720:-

| | O. Aug. | O.Carm. | O.Min. | O.P. | Total |
|------|---------|---------|--------|------|-------|
| 1337 | | 20 | | | 20 |
| 1338 | | | 11 | 6 | 17 |
| 1339 | | | | | 0 |
| 1340 | | | 7 | 9 | 16 |
| 1341 | | | 5 | | 5 |
| 1342 | 17 | 1 | | 2 | 20 |

2. Compiled from the E.D.R. and Add. MS. 5824. These are the

Comparatively large numbers continued to be admitted; for instance five Augustinian friars from Cambridge and eight Carmelites were licensed in February 1376, and ten Franciscans in 1378.¹

For the diocese of York our information is complete for four years only, 1347-1350 inclusive. This may be an indication that bad relations between the friars and the secular clergy at that period made more careful registration necessary; there is no other particular reason why these four years should have been written down. But the first one seems a matter of routine, and perhaps it would be rash to assume that they were extraordinary years. In this diocese also both licences and penitentiary commissions were given.

| | O. Aug. | O. Carm. | O. Min. | O. P. | Order Unknown | Total |
|------|---------|----------|---------|-------|---------------|-------|
| 1347 | 3 | 3 | 5 | 6 | | 17 |
| 1348 | 4 | 5 | 1 | 3 | | 13 |
| 1349 | 7 | 2 | 4 | 3 | | 16 |
| 1350 | 14 | 4 | 17 | 22 | 11 | 68 |

The enormous leap from sixteen in 1349 to sixty-eight in 1350 can only be explained as a result of the Black Death; so many friars must have perished that a large number had to be licensed. This seems to indicate that there was a considerable reserve of friars who did not act as confessors, some of whom could be

minimum figures.

1. Add. MS. 5825, f. 10.

brought forward in such an emergency. It also seems to prove that the number at any given period is much higher than the admissions for any one year indicates, because of the previously existing body of licensees. The names given at the end of the next register, Thoresby's, are extremely inconclusive, as they are all undated.

For other dioceses nothing more can be given than a few examples to illustrate the practice of licensing. In Canterbury the numbers remained very small. The archbishop occasionally gave an isolated licence or commission.¹ The only noteworthy feature is the rather sudden activity during the episcopate of Islip, archbishop from 1349 to 1366. Altogether he licensed seven Carmelites, thirteen Franciscans and thirteen Dominicans, within a space of seventeen years. These numbers are small per se but bearing in mind the size of the diocese and the relative infrequency of such admissions at other periods, it is difficult to resist the conclusion that it was an untoward activity due to the Black Death.

An even clearer indication comes from the diocese of Hereford. There is no record whatever of any licensing between 1318 and 1346. There was one in the latter year.² But between 1351 and 1356 thirty-two friars, from all orders except that of

1. See Churchill, Canterbury Administration, I, 127.

2. Reg. Trillek, pp. 19-21.

the Carmelites, were admitted. Many of these were replacements; for instance, in October 1352 Roger Brut, O.P. was licensed in place of John de Bromyard, O.P. The latter, certainly, was not dead if he is to be identified with the writer of the Summa Predicantium, but some of the other replacements were probably due to the mortality of the plague.

For Exeter, Grandisson's register is defective in the last part,¹ so the numbers of licences can only be studied during the episcopate of Brantingham, 1370-1394. At this period the ordinary practice was to license the friars and guardians of the various friaries for one year at a time, and the licences were renewed year after year in some cases. For example Benedict Lugans, Dominican friar of Truro, was licensed in 1374, 1375, 1380, 1381, 1387 and 1389, sometimes for one year, sometimes for two,² and John of Coleton or Colyton, Franciscan guardian of Exeter, received licences in 1375, 1376, 1378, 1382 and 1384.³ Only about five or six friars were admitted any one year. The same sort of thing was occurring in the diocese of Coventry and Lichfield under Bishop Stretton.

It is therefore difficult to come to any positive conclusion about the numbers of friars licensed in the fourteenth century. Certainly there was no wholesale licensing of enormous crowds of friars; in some dioceses at any rate, e.g.

1. Cf. supra p. 45.

2. Reg. Grandisson, pp. 322, 357, 364, 414, 440, 447, 637, 688.

3. Ibid., pp. 356, 366, 390, 486, 508.

Exeter, less than ten per cent of the friars were hearing confessions. Moreover, the continuance of licensing right through the century, apart from Lincoln, in such dioceses as Ely, Coventry and Lichfield, Exeter and Canterbury shows that the system was a real one and not a formal one.

v. The Penitentiary Commission.

The distinction between the licence proper and the penitentiary commission has already been noted.¹ As both of them conferred faculties, to use the modern term, of preaching and hearing confessions, it might seem a distinction without a difference. However, though the meaning of one gradually approximated to that of the other, the two were distinct in origin, form and substance.

The original difference between them was that one conferred ordinary and the other privileged powers. The licence itself sprang from the papal privilege given to the friars in Super cathedram, though the authority of the bishops and their powers to confer licences was recognized in the same bull. The penitentiary commission, on the other hand, was an ordinary delegation of episcopal power like any other commission, and it had become very familiar in England in the thirteenth century when the decrees of the Lateran Council were being carried out as to the appointment of episcopal penitentiaries in cathedral

1. Supra, p. 64

and conventual churches and of confessors in the various arch-deaconries and deaneries.¹ These were usually seculars, though occasionally members of the regular clergy were included. Their main business was to hear the confessions of parish priests, and other ecclesiastics, and also to give absolution in those cases which were reserved to the bishop and his commissioners. Permission given to a parish priest to hear the confessions of his parishioners means at this date power to absolve them in reserved cases.² The practice was well established in England by the fourteenth century,³ and can be illustrated from many different dioceses. In 1337 no less than seventy priests were commissioned for different deaneries in the diocese of Lincoln, all appointed just before Easter.⁴ A glance at the printed episcopal registers of Exeter, Bath and Wells, or Coventry and Lichfield, reveals the same system in operation there on a smaller scale, and Dr. Churchill has described its operation in the diocese of Canterbury.⁵ Episcopal willingness to extend

1. Miss Lang refers to this but in no great detail. M. Gibbs and J. Lang, Bishops and Reform, 1215-1272. It would be interesting to know exactly which cathedrals had penitentiaries and when they were appointed.

2. See infra, p. 88.

3. The appointment of such officials was a familiar recommendation in thirteenth century conciliar decrees.

4. Reg. Burghersh, f. 149-9^v.

5. Canterbury Administration, I, 123-6.

these commissions to Mendicant Friars seems to indicate good relations with them. On the other hand, it shows that friars were being drawn into the orbit of episcopal control, as the bishops' power over commissions was absolute.

In practically every diocese where there was licensing, this parallel system of commissioning friars to hear confessions also obtained. The number of licences was usually far greater than that of commissions. Twenty-four Carmelite friars were licensed for the diocese of Lincoln in 1335,¹ but no friar of that order seems to have received a penitentiary commission in that year. In York, in 1348, the number of licences, to all Orders, was about double that of commissions. In Ely, in 1338, however, Carmelite friars received eleven licences and one penitentiary commission,² and this was probably a more usual proportion. It is in keeping with this, that commissions should occur singly in episcopal registers while the names of licensed friars occur in lists. The former usually takes the form of a letter to the friar concerned, sealed by the bishop, as evidence to be produced by the friar, if necessary, that he had been duly authorized. Naturally the letter was registered by the bishop's clerk, to keep track of

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1. Reg. Burghersh, f. 514^v.
 2. In the Ely registers there seems to have been some attempt to keep the two separate, and register the commissions after the others.

those thus authorized. The original of one of these letters, with the seal, is preserved.¹

Licences however occur in various forms.² They may be letters to the clergy, recommending particular friars for the duty of hearing confessions. Or they may be addressed to the friars themselves. In these two cases it is probable that the friar received the original sealed document. The majority of licences, however, occur as memoranda to the effect that so and so have been admitted to hear confessions and preach in accordance with the terms of the bull Super cathedram. It is thus not clear whether these licensed friars received an individual document. In most cases, probably, only the official who presented them, guardian, prior, or provincial, received the written authorization. No presentation was needed for the issue of a penitentiary commission.

The substantial difference between the two is that a licence is general and a commission particular. The former had no time limit except the natural one of death,³ it is usually extended to a whole diocese, though practical considerations would naturally tend to restrict its scope, and it included

1. Printed by Kingsford, The Grey Friars of London, p. 203.

2. Three forms are found in the register of Adam of Orleton (pp. 350-1) for reference.

3. It was not invalidated by the death of the donor. The friar of course could cease to exercise it whenever he liked.

only those cases which the parish priest was competent to hear and absolve. A commission, on the other hand, being specific, and conditional on the bishop's pleasure was given either for some person or persons, or place, and usually for a specified period.

The period indeed varied considerably. "During pleasure" may be found, but one or two years was the most frequent limit, particularly in the diocese of Lincoln under Burghersh. It was common also in Ely, and in Coventry and Lichfield, at any rate during the period for which I have collected information, the episcopate of Stretton, 1358-58. There are some interesting examples, also, from the diocese of Exeter, where we can trace the renewal of the yearly commissions for several years. The Franciscan John of Coleton received five commissions during the period 1375-1384; probably the other renewals were verbal or merely unrecorded. Benedict Lugans received eight, for one or two years, from 1374-1389, and John Laurence, a Dominican, had eight from 1371-1384. Similarly, at an earlier period in the diocese of Lincoln, Ralph de Ferriby had twelve between 1334 and 1347. Many other examples from these and other dioceses, may be found in the list of friar-confessors appended.

Shorter periods were also frequent and were usually connected with Lent or Easter. The shortest is that of the Dominican, John of Hogshaw, who was commissioned to exercise the bishop's office as penitancer on Ash Wednesday, 1346. An Augustinian friar, Nicholas of Morton, was commissioned by

Bishop Rigaud of Asserio, to hear confessions in the diocese of Winchester, on 13 September 1321 until Easter 1322, and again on 4 December 1322, until Easter 1323. Another Augustinian friar, Robert of Winkesworth, received a commission for various parts of the diocese of Coventry and Lichfield, on 29 March 1378 until the octave of Easter, and again on 3 March 1379 until the octave of Easter in that year. A rather unusual freedom of action was given to Henry of Stamford, a Dominican, when he was empowered to hear confessions in the towns of Thorney and Wittlesey, diocese of Ely on 8 January 1343, during his stay in those regions. In this diocese, Ely, it became common form to say "during pleasure", and advantage was sometimes taken of this to revoke all penitentiary commissions.

A similar variation occurs in the geographical limitations of penitentiary commissions. Generally they were given for one or several archdeaconries, one or several deaneries, even one or more parishes. These were too common to need illustration here. In large dioceses such as Lincoln, licences also were given for these divisions. More interesting are such terms as those of the commission given to Edmund of Standish, a Dominican, in 1370, as he was empowered to hear confessions in the parish of Standish alone. A sinister interpretation might be placed on the commission given to two Augustinian friars in 1352, to hear confessions in the diocese of Exeter except the parish of Tunstall. Another interesting

example comes from the diocese of Exeter; a Dominican friar Richard de Ponte was commissioned in 1328 to hear confessions in the Scilly Islands. In the diocese of Coventry and Lichfield, even secular divisions are mentioned; one friar is commissioned for the wapentakes of Blackburn and Leyland, another for the hundreds of Derby and Stafford.

The administrative divisions of the Mendicants themselves, the visitations, custodies, or limitations, are only occasionally mentioned in this connection. A few examples exist; e.g. William of Ashby, O.Min. was authorized for the custody of Oxford in 1320. The first licences given by Dalderby, bishop of Lincoln, in 1300, were also given for the limitations of the various convents, but this did not become a precedent. The pre-existing ecclesiastical administrative divisions were generally used instead.

Penitentiary commissions were often given for private individuals. Examples of friars authorized to hear confessions of nuns are legion; also ladies and members of royal and aristocratic families usually had friars as their private confessors. However, the names I have collected provide no real indication of the numbers of friars acting as private confessors; because the individual, not the friar, usually obtained a licence to choose a confessor. The kings of England had Dominican confessors for more than a hundred years; but only one of them, John of Warfield, licensed in 1315, appears in my list. There are a few other interesting special

cases; John Hert, Dominican, was authorized to hear the confessions of the Welsh in the diocese of Hereford in 1366, and a Franciscan, Friar Soclaltho, was commissioned in 1366 for foreigners in the diocese of Lincoln.

The existence of an episcopal reserve of power in giving absolution introduced another complicating factor into the system. Ordinary parish priests could not give absolution for certain major sins, but were obliged to refer the penitent to his bishop. Friars licensed under Super cathedram were equally inhibited. Lists of these major sins are frequently found, in jingles to be memorized easily, in handbooks of canon law for the use of priests, and in books of instruction.¹ But in the fourteenth century the lines were not solidly drawn, and much depended on the individual bishop concerned as to how many, and which, sins, he reserved for his own absolution. It was a frequent complaint in fourteenth century polemical literature against the friars that they did actually give absolution in these cases, thus deceiving an unknowing populace. However, friars very often received commissions to hear and absolve these major sins.

1. See Harl. MS. 4968 ("Cilium Oculi Sacerdotis"), f. 4 etc.; "Omne Bonum" c. "Absolutio", Royal MS. 7 E VI, ff. 19, 19^v; Bromyard, Summa Predicantium c. "Absolutio", and elsewhere.

vi. Episcopal safe-guards.

Throughout the fourteenth century the English episcopate remained on the alert to enforce the system of licensing of friars. Repeated prohibitions of unlicensing^{ed}, preaching and hearing confessions testify to their anxiety and to the recurrent attempts of the Mendicants to dispense with the necessity. The restricted numbers of licences show that a licence was not a mere formality; and even if it was, it remained a necessary formality.

Complaints that friars were preaching and hearing confessions although they had not been licensed, come from many dioceses and many different periods. A proclamation made by Baldoc, Bishop of London, about 1311, "quod nullus predicet, confessiones audiat, vel sacramenta ministret nisi cui permittatur", was probably the answer to a petition of the London rectors against the unauthorized encroachments of the Mendicants.¹ Later on other bishops ordered the parish priests to prevent their parishioners from confessing to either religious or seculars, unless these could produce special letters. In 1352, Bishop Welton of Carlisle received a complaint from the clergy of his diocese against the friars and their wiles. The clergy were then forbidden to allow any friar, even though licensed, "in the form of the constitution", to hear confessions unless he could produce a special warrant to do so

1. Reg. Baldoc, p. 140.

from the bishop. In a similar prohibition of 1384, the Dominican bishop of Hereford, Gilbert, revoked all penitentiary commissions previously made. Only letters dated after this were to be considered a sufficient authorisation.¹ Revocation of all existing penitentiary commissions was a familiar gambit in the diocese of Ely.²

The dissatisfaction of the friars and their attempts to evade the terms of the constitution are again made plain in a letter written by Simon Langham, Archbishop of Canterbury, in 1366 to the dean of Bocking.³ He stated that complaints had reached him about the friars; they had been openly preaching that "de iure communi" they could hear confessions and preach without asking for any licence, and that they could give absolution in reserved cases. The dean was ordered to preach and cause to be preached in every church in his deanery that this was not true.

It is evident that the bishops were more interested in maintaining their own control, than in any possible ill effects on the seculars from the friars. They were particularly anxious to prevent friars from giving absolution in reserved cases as it was part of their prerogative. A series of letters from

1. V.C.H., Northumberland; Reg. Gilbert, pp. 41-2.

2. Add. MS. 5824, ff. 118-9.

3. Wilkins, Concilia, III, 64.

Grandisson, bishop of Exeter, reveals this anxiety. In 1330 he revoked all his penitentiary commissions, ordering all the archdeacons to publish the revocation, because he had heard that those to whom he had given licences were exceeding their powers in absolving. Twelve years later, in 1342, he asserted that unauthorized persons were hearing confessions in the diocese of Exeter. No one was to confess to any priest, secular or religious, without the consent of his parish priest; and no one was to be deemed the bishop's penitentiary unless he could produce special letters sealed and dated after this proclamation. Some years later, in May 1354, Grandisson again criticized Mendicant Friars, having heard that some of them were preaching and hearing confessions when the bishop did not remember having licensed them. Later in 1354, again in 1374, 1380 and 1384 similar complaints were made, and general revocations issued.¹

The practice of giving as much publicity as possible to the names of licensed friars, first noticed in 1300, continued in later years. When licensing friars in 1318, John Droxford, bishop of Bath and Wells, wrote to his official ordering the names to be published "in our consistories and in all chapters of clergy and churches". In the register of Adam of Orleton

1. Reg. Grandisson, pp. 558, 1128, 1135; Reg. Brantingham, pp. 332, 430; Wilkins, op. cit., III, 147, 187.

bishop of Hereford, three forms of licences exist, and one is a letter to the bishop's official informing him what had been done (1327). The ecclesiastical officials in the diocese, the archdeacons and the deans, seem to have been informed, at any rate at first. Later in the century it may have become exceptional to write to them. On 12 February 1369 Lewis Charlton, bishop of Hereford, wrote to an archdeacon enclosing a "schedule" of licensed friars, "owing to the grave irregularity in hearing confessions", as if it were not usually done.¹

vii. The personnel of the licensed friars.

The personnel of the friars licensed to preach and hear confessions is interesting for our present purpose because much would depend, in their relations with the seculars with whom they came into contact, on the type of men the friars were. A study of the list compiled (and included ~~has~~ as appendix I), though not complete suggests some considerations which would materially affect those relations. The lack of other biographical material about the great majority of the friar confessors, and also the risk of identifying them when this other material does exist, renders the conclusions to be drawn very tentative.

1. Reg. Drogheda, p. 16; Reg. Orleton, pp. 350-1; Reg. Charlton, p. 50.

In the first place, there were very few foreigners. At this date the Mendicant Orders were not 'international' in the sense that there was very much travelling from province to province. A few names may be picked out; Euforamus le Veratz, Anselm de Valognes, John of Florence, Nicholas of Paris, William Jumièrre. From their names these may not have been Englishmen, unless they were patronymic. Also most of those friars licensed who have such names, were licensed for the diocese of Lincoln, and some for Ely, so that it seems very likely that they were students at Oxford or Cambridge. It is unlikely that all the claimants to the name of Walleys were Welshmen, and even if John Duns Scotus were a Scotsman, his presentation as a confessor was not accepted. On the whole, foreign influence in this matter was negligible.

All the evidence, in fact, points to the conclusion that most of the friar-confessors were not merely English, but sprang from that locality for which they were afterwards licensed. The evidence of place-names, at this period, is not conclusive as to a man's origin; but the tendency here is too strong to be disregarded. Edmund of Standish licensed for the parish of Standish is the plainest example of what seems to have been a general occurrence. In the diocese of Canterbury for example, in 1300, among the friars licensed are those called Swanton, Maidstone, Morningsham, Faversham, Thanet, Woodhay, and Deal. Again, eight out of eleven friars licensed on one occasion by Archbishop Reynolds bore well-known Kentish

names; Sandwich, Graveney, Barham, Dover, and others. In the diocese of Hereford we find these names; Gloucester, Heued, Evesham, Brut, Ewyas, Gylmyn, Raglan, Owen, Griffith Wolf. Every diocese is the same. Bearing in mind the old rhyme, "By Tre and Pol and Pen, You shall know the Cornish men", it would not be difficult to guess that the names Tredaeck, Trekelade, Penkors, and Turyna, occur among the friars licensed for the diocese of Exeter. Corfe, Goathurst, Axebrigge, Taunton, and Bridgewater, are only a few of the Somerset names found amongst those for Bath and Wells. The Lincoln ones only do not show this same tendency. So large a diocese, extending over so many counties, could not possess any distinctive place-names. Moreover, friars from all over England certainly came to study at Oxford, so we could expect to find in that diocese many more non-local men than in others. The general feature is readily understood in the light of the great variations in the vernacular in different parts of the country. It would have been useless to send friars to work in districts where they could only make themselves understood with difficulty.

A point connected with this is the length of stay in any particular diocese. Here the pitfalls of identification are manifold. Two Johns of Lincoln, for instance, mentioned several years apart, possibly, but not necessarily, are the same man. On the other hand, if there are numerous cases of this sort, the probability that they are the same man becomes stronger.

The frequency of the recurrence of common names like this

in the Lincoln lists of 1300 and 1318, is too marked for the conclusion to be avoided that very many of the friars first licensed in 1300 were again licensed in 1318 when the episcopate decided to make these licences necessary. That is, the same men continued to hear confessions for at least eighteen years, probably much longer. Among them were Martin of Burton, William of Derby, William of Swineford, Thomas of Coleworth, William of Aylesbury, William of Derby, Adam of Claypole, and many others. In the same diocese, Robert of Holcot received licences from 1322 to 1345; William of Ashby, 1320 to 1346. These are only two examples; many more could be pointed out. Still, the diocese was large, and allowed for plenty of movement within itself. However, in the diocese of Exeter also, the same friars received licences during periods of twenty years. In these cases the friar-confessor must have ceased to be the "alienus" he is accused of being. The list of licensed friars shows little indication that there was much replacement of friars in the different convents and dioceses.

The list obviously contains the names of many men who were outstanding in their Order. Many of them who performed this active work of hearing confessions afterwards rose to high administrative positions in their Order. Five Dominican provincials are found among them; Robert of Bromyard, Simon of Boraston, Robert Pynke, Thomas Russok, and William Bagthorpe. The doctors of theology, the philosophers, and the famous scholars among them, are legion. It is evident that a very

high standard was reached. It would be interesting to know how many of them are known to have written sermons; here we can only point to the great name of John Bromyard, replaced as confessor in Hereford in 1352.

The general relations between the Friars and the secular clergy in England in the fourteenth century.

BISHOPS and CURATES.

The prompt action of the English episcopate in putting into effect the terms of Super cathedram on confession, obviated, in the end, many of the difficulties which had embittered the relations of the seculars with the friars in the thirteenth century. But the resentment of the friars at the bull, and discontent of the seculars when it was revoked in 1304, prevented an immediate pacification. Until well after the re-enactment of the regulation in 1311, the situation was not a re-assuring one.

The obstructive attitude of the friars is indicated by the repeated issue of the bull Cupientes for England. In this Boniface VIII ordered various prelates to protect the rights of the curates against the Friars Preacher and Friars Minor in specified places. It was not a conservatory commission, but implies that there had been some actual resistance to the terms of Super cathedram in those localities.

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CHAPTER III.

On 13th April 1302, the order was sent to the Bishop of Lincoln and the Archdeacons of Oxford and Lincoln, for the city and

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(1) Registres de Boniface VIII, III, 423, 424, 490. For (2) Lincoln Chapter Act Books, transcript by Canon Fowler, f 2; Reports of the Associated Architectural Societies, 1915, part II.

On 13th April 1302, the order was sent to the Bishop of Lincoln and the Archdeacons of Oxford and Lincoln, for the city and diocese of Canterbury. On the same day it went to the Bishop of London, the Dean of St. Paul's, and the Abbott of Westminster, for the diocese of Lincoln, and on 25th February 1303 to the Bishop of Bath and Wells, and to the Precentor and Dean of Wells, for the diocese of Exeter (1). The reason for the trouble in the diocese of Lincoln may have been the refusal of the chapter there about this time to allow the Franciscans and Dominicans to preach in the cathedral, though the privilege was old-established. In a document dated 8th October 1306, the Dominicans were re-admitted, after the prior of Lincoln had given a written promise that they would conform in all things to the will and doctrine of the chapter. On 29th November 1306 the chapter granted a petition from the Franciscan guardian of Lincoln that the privilege should be restored to his Order, though "for a certain reason" they had been excluded from it (2). A flagrant example of Dominican wilfulness comes from Beverley, in the diocese of York, in 1309.

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- (1) Registres de Boniface VIII, iii, 423, 424, 690. For further details of the trouble in Exeter see infra p. 106.
- (2) Beverley Chapter Act Books, i, 243.
- (2) Lincoln Chapter Act Books, transcript by Canon Fowler, f 2; Reports of the Associated Architectural Societies, 1916, part ii.

John of Lockington, a friar of that house, admitted some parishioners of the church of St. Martin's to the Easter mass in the convent church including one who was under sentence of ex-communication. For this offence he was obliged to beg pardon on bended knees from the chapter of Beverley (1). More moderation than this, coupled with determination, is seen in the resolute action of the conservators of the Orders in their defence. William Gainsborough, bishop of Worcester 1302 to 1307, Franciscan himself and friend of the Dominicans, intervened on behalf of the Dominicans of Scarborough and Shrewsbury in 1305, and of the Franciscans in Shrewsbury (2). One of these cases concerned the privilege of burial, which will be discussed later in this chapter.

The attitude of the curates was not always justifiable. In 1304 the Dominican Cardinal Walter of Winterbourne, had to complain to Thomas Corbridge, Archbishop of York, that the vicar of Pontefract was impeding the privileges of the Friars Preacher of Pontefract. The Archbishop passed on the case to his official, because he did not know what changes Benedictine had made in the constitution

(1) Beverley Chapter Act Books, 1, 243.

(2) Reg. Gainsborough, p.p. 19, 22, 24, 475.

Other documents in the MS. may give some indication of the personnel of the Pontefract priory, but I have not been able to examine them.

of his predecessor. Four years later, another Cardinal wrote to the new Archbishop of York, John Greenfield, complaining of this same vicar. The letter stated that the vicar had ^{later} prevented his parishioners from confessing to the friars, and had with-held the sacraments from those who had so confessed (1). About this time, the parishioners of Colyton in the diocese of Exeter, complained at a visitation of the dean and chapter, that their parish ^{priest} would not entertain friars in his parish, though he was not learned enough to instruct them himself and though his predecessor used to invite the friars to come (2). The clearest illustration, however, of the seculars' opinion of the friars and their privileges, comes from the diocese of London. It is a petition from the rectors of London to the Archbishop of Canterbury in his provincial council, and it forms a vehement criticism of the mendicants from a section of the clergy not often collectively vocal (3). It is undated in the one extant manuscript, but Miss Joyce Jeffries Davis has on good grounds assigned it to the year

(1) Reg. Corbridge, 1, 18-19; Reg. Greenfield, p.54.

Greenfield denounced the Trinitarian Friars of Kildale in 1312 for entering the diocese. Wilkins, Concilia, 11, 423.

(2) Capes, The English Church in the Fourteenth Century, p.315.

(3) Camb. Univ. Lib. MS. Gg IV, 32 ff.124-28. See V.C.H.

London, and Owst, Preaching in Medieval England p.76.

I have examined the MS. in a photostat.

Other documents in the MS. may give some indication of the personnel of the petitioners, but I have not been able to examine them.

1309. Super cathedram is mentioned in the petition; also its revocation and the issue of Inter cunctas in 1304, but not the re-issue Super cathedram in 1311. Also it is stated in the course of the petition that it was addressed to a provincial council in London at which the conservators of the friars' privileges were present. Such a council was held in 1309 by Archbishop Winchelsea in London, and the bishops of London, Winchester and Worcester, the conservators, were there (1). ~~to hear confessions. Moreover, they~~

~~in 1309~~ The petitioners began with a general complaint of the injuries done to them by the friars, and went on to ask for an interpretation of the privilege given to the friars by Pope Benedict (Inter cunctas 1304), containing 3 articles, on preaching, hearing confessions, and burying the dead. Under cover of these articles, friars were usurping and procuring for themselves the oblations and dues of the parish priests, so that "the rectors of the city can hardly receive food and clothing from the altars they serve, and certain of them are forced to beg". Some specific grievances were then mentioned, and remedies suggested. ~~how when making~~

~~their wills~~ First the rectors asked that they should be informed of the names of those superiors, at whose bidding the friars preached. They begged that these friars should be reproved,

(1) Wilkins, Concilia, ii, 304.

until they ceased to defame parish priests, and that when preaching on their own privilege, they should not deceive the people tacita veritate by pretending to be able to give absolution for all sins, and should exhort the people to confess once a year to their parish priests.

They went on to complain that friars damaged the curates by celebrating annual masses not merely in their own churches, but also in parish churches, and even entered parish churches to hear confessions. Moreover, they perambulated the city hearing the confessions of rich and powerful citizens who were sick, and when ordaining their last wishes extorted large sums for themselves and nothing for the rectors. The poor they passed by unheeding, to be a burden to the rectors. Also they buried bodies in unconsecrated ground, and refused to hand over the portion of the funeral dues owing to the rectors.

The rest of the petition describes how the loyalty of the people to their curates had been perverted by these actions of the friars, so that they did not pay their arrears of tithe, despised the presence of their rectors when making their wills, interfered in parochial affairs, and injured the curates in many other different ways. All these oppressions and abuses are caused by the friars, and the poor rectors

1. A transcript of this document prepared for inclusion here as Appendix II has been omitted because the editing of it is incomplete.

being unable and insufficient to resist effectively, begged that the prelates would take steps.

No record survives, however, of any action taken to meet these grievances. The document is very interesting as a detailed account of the curates' point of view, which does not often appear, and there can be no doubt that some of their complaints were legitimate.⁽¹⁾

The bishops of the early fourteenth century were not altogether unsympathetic to the friars as confessors. In some dioceses they were shown marked generosity. In Winchester, for example, some synodal statutes of Bishop Pontissara, late thirteenth or early fourteenth century, state "No-one subject to us shall prevent the Dominicans and Franciscans as they pass through the parishes, whether in Lent or at other times, from hearing the confessions of the faithful - since the preaching and holy conversation of the Friars are known to bear no little fruit, we direct that they shall be received everywhere with hospitality and respect." The same bishop admitted Dominicans from Winchester to preach and hear confessions, probably all the convent. Letters from his successors, Sandall (1316-1319), and Asserio (1320-1323) reveal that Dominican, Franciscan and Carmelite friars were permitted to preach in turn in the

1. A transcript of this document prepared for inclusion here as Appendix II has been omitted because the editing of it is incomplete.

cathedral. John Stratford, bishop 1323-1333, asked the rural dean of Winchester to urge the people of the city to attend the preaching of the friars on Ash Wednesday, 1325, in the cathedral (1).

After all doubts had been swept away about the permanence of Super cathedram, and the system of licensing already described was well under way, there seems to have been far less trouble on the score of preaching and hearing confessions. Occasionally individual friars sought greater powers than were given to them by the bull; John de Reppes, prior of the Carmelites in London, petitioned the Pope in 1343 for faculties like those of bishops to hear confessions and enjoin penances wherever he went, without the diocesan's licence (2). Occasionally, also, complaints were made by the clergy. In 1352 the clergy of Carlisle petitioned Bishop Welton, complaining that friars appeared in their churches during services, and were accustomed to offer excessive indulgences (3). Towards the end of the century, in 1395, the confirmation became necessary of the constitution

(1) Reg. Pontissara, pp. 222, 764. Reg. Sandale, p. 33; Reg. Asserio, p. 8; V.C.H., Hants, ii, 16.

(2) Cal. Pap. Petit, p. 24.

(3) Hist. MSS. Comm. Rep. IX, App. 190a.

(1) Cal. Pap. Lett. iv, 312.

Was electionis, in which the necessity of a second confession to his parish priest after the penitent had confessed to a friar, was denied (1). General dissatisfaction among the clergy, however, with the friars as confessors, on the score of privilege, had ceased.

It was far otherwise with the friars' privilege of burial. The number of incidents connected with this privilege, in many dioceses and throughout the century, reveal more clearly than anything else the proud obstinacy of the Mendicant Orders, powerful and centralized, against the resistance of the local clergy. In the cases where secular resistance proved successful, it usually came from a cathedral chapter, or a monastery possessing appropriated churches; individual curates had little chance of success. It must be remembered, however, that the number of disputed burials was a very small proportion of the numbers actually buried in Mendicant churches apparently without incident. The proportion of disputed legacies was also very tiny. The background of stability is unobtrusive, but it was there.

A few examples may be given, in chronological order. Only two years after Super cathedram in 1302, the vicar of Bradpole in the diocese of Salisbury refused to allow the Dominicans of Salisbury to accept legacies from

(1) Cal. Pap. Lett. iv, 512.

those not buried in their church (1). In 1305, certain "sons of iniquity" who had carried off candles and funeral ornaments from a funeral in the Dominican church at Scarborough, had to be ex-communicated (2). The worst incident at the beginning of the century was in Exeter, caused by an attempt of the cathedral chapter to exercise their privilege of first mass over the body of Sir Henry Raleigh, who had desired to be buried with the Black Friars of Exeter. After this mass, the friars refused to take back the body, and it lay unburied until it stank. Agreements made in 1302 and 1306 left the friars dissatisfied. The details of the case have been set out by Dr. Little and Miss Easterling, who describe it as "a curious illustration of the persistent struggle of a powerful order with international connections, against a local custom which adversely affected their privileges" (3). In a similar struggle the bishop of Winchester, Sandall, was foiled by the Augustinian friars of Winchester. Having acquired a site, the friars proceeded to inter bodies, and the bishop intervened to prevent it in a letter dated 6th October 1318. A month later he had to

(1) Reg. S. de Gandavo, p.86.

(2) Reg. Gainsborough, p.24.

(3) The Franciscans and Dominicans of Exeter, p.p. 39-45.

lift the ban, as it was contrary to the privilege of the Order (1). It was not unusual for either side, friars or seculars, to insist on the exhumation of bodies wrongly buried by the other. The Franciscans of Winchester were ordered in 1331 by the Pope to give up the body of Edward earl of Kent, as the earl had provided that the place of his burial should be left to his widow (2). In 1373 the Dominicans of Exeter caused John, vicar of Medbury to hand over the body of Friar Thomas Edwards, buried by him because he had died in that parish (3). In 1376 the Dominicans of Boston resorted to violence to defend their privilege. The bishop of Lincoln wished to be present at the burial of Sir William of Huntingfield in the Dominican church in Boston, but friars to the number of 200 barricaded the doors and refused to admit him or any other bishop to services in their churches without permission. On the next day the bishop came again, only to find the assembled friars armed with heavy stones. It is said that the nobles present were disgusted with the hauteur of the friars, and resolved to abstain from all offerings to them. The report, however,

(1) Reg. Sandall, pp. 100, 102, 105.

(2) Cal. Pap. Letters, ii. 349.

(3) Reliquary, 26, 256.

was made by a bishop's clerk, and may be presumed to be partial (1). No details seem to have been preserved of the outcome. If the friars are to be condemned in this case for their intemperance, the bishop was legally in the wrong. The seculars, indeed, often acted in a very high-handed manner. 50 years before this Boston contre-temps, in 1322, the chapter of Hereford had forbidden the Dominicans of that city to accept any bodies for burial, without the consent of the chapter. In 1353 there was a dispute between the Carmelite friars of Hereford and the rector of Ludlow, and Bishop Trillek ordained in consequence that the bodies of all who died in that parish, wherever they were to be buried, should be taken to the parish church first (2). The chroniclers of the period make no references to illegal proceedings of this sort, though they are vociferous in condemning the friars on other occasions. The bull Super cathedram had thus failed to prevent these unseemly disputes. Another source of trouble which no legislation could have met, and which was not mentioned in that bull, was the foundation of new convents. The majority of these new foundations, in the fourteenth century, were

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- (1) Reg. Bockingham, f 142; V.C.H.
 (2) Capes, Charters and Records of Hereford Cathedral, p.p. 197, 221, etc; Reg. Trillek p. 195. cf. Beverley Chap. Act Books, ii, 80 (1327); Cal. Pap. Letters, iv, 442. (Plymouth, 1391). An archbishop of York, John Thoresby (1354-1374) is said to have written a work against the friars and burials (Tanner, Bib. Brit. p.711).

for Carmelite or Augustinian friars. Hardly one was made without opposition from some source, and frequently very severe agreements were wrested from the friars, usually by monasteries who held appropriated parishes. Two such were extracted in the year of Super cathedram from the Carmelites; one from the convent of York, on the acquisition of a new site, by the monks of St. Mary, and one from the convent Maldon by the convent of Beeleigh (1). With these may be compared the terms of an agreement in 1319 between the rector of St. Olave's by the Tower, London, and the Crossed friars of that parish. Nor were the White Friars allowed to settle in London in 1321 without opposition. Their agreement with the rector of St. Peter's, Broad Street, in 1349 after recent acquisitions in that parish, is among the deeds of the Dean and Chapter of St. Paul's (2). The Carmelites of Marlborough did not settle there without some molestation from the bishop of Salisbury in 1320; in Canterbury they were opposed in 1325 by the monks of Christ-church and the Archbishop himself. Here they escaped with a promise to pay 9/- a year

(1) Cal. Pap. Letters, 11, 202; Lit. Hist. of England, 1, 150, 110, 140; V.C.H. Kent.

(1) V.C.H. Yorks., iii, 292; Cart. Cott. v. 33.

(2) A Box 22 No. 1654; V.C.H. London; Cal. Close Rolls 1316-23, p.314; Besant, History of London, p.346.

to the parson of St. George's, in lieu of tithe, and 20^d to the monks (1). The Augustinian friars were welcomed by the bishop with an equal lack of warmth in Winchester, before the Pope gave them permission to accept a house there, in 1346 (2). In the diocese of Exeter a curious contest of privilege with privilege took place. Pope John XXII had given the Augustinian friars a licence to settle in the parish of Tunstall, but this parish was appropriated to the Premonstratensians of Torre, who were said to have a special Papal licence protecting them from the intrusion of other orders there. A papal letter dated 24th February 1351 stated that the friars were defeated in the long law-suit which had ensued, and permission was given to them to settle elsewhere in the diocese of Exeter (3). The friars chose Barnstaple, spent much money on a place there, and discovered that the Cluniac monks of Barnstaple held a Papal indult that no other order should settle in that town. Clawy, (3), however, proved less powerful than the Premonstratensians,

(1) Cal. Pap. Letters, ii, 202; Litterae Cantuarienses, i, 100, 110, 160; V.C.H. Kent.

(2) Cal. Pap. Letters iii, 85.

(3) Cal. Pap. Letters, iii, 326. On 17th Nov. 1351, Grandisson, bishop of Exeter, forbade Augustinian friars to hear confessions in Tunstall (Reg. p.1108) and in licensing 2 Augustinian friars for the diocese in 1352, made an exception for that parish (Ibid p.1123).

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and in Nov. 1363, the Pope granted the friars' permission to settle in Barnstaple (1).

The reasons for this widespread opposition to new foundations were many. The acquisition of land by Mendicants inevitably meant a financial loss to someone, unless the friars were forced to pay the cess or tithe carried by that land. Extensions or new grants of land to convents were therefore opposed as much as new houses. The bishop of Salisbury in 1367 was unwilling to allow the Franciscans of Salisbury to extend their bounds, because the new land was charged with an annual cess to him and the vicars of the cathedral church (2). The loss in tithe to the parish churches would seem to have been serious; it seems to be very high when mentioned in agreements. The Augustinians friars of Atherstone, settling there in 1375, bound themselves to pay 20/- a year to the rector of "Mancetter" so that their site should be free from tithe (3).

The financial damage done to the local clergy by the friars' exercise of their spiritual functions was also

(1) Cal. Pap. Petitions, p. 465. Cf. the case of the Franciscans at Walsingham in 1347-48, (Martin, Franciscan Architecture in England, p. 125)

also Hart. MS. 6969, f. 38, for the Carmelites in York (1351); V.C.H. Dorset, ii, 95, for the Carmelites in Bridport (1365); Cal. Pap. Letters iv, 404 for the Franciscans in Sutton by Plymouth (1391).

(2) Cal. Pap. Letters, iv, 64.

(3) V.C.H. Warwick, ii, 106.

not be taken to parish churches on the day of the considerable. A petition, granted in 1345, from the Augustinian friars to the Pope, shows that the rectors did not yield gracefully. "The Pope is prayed to command that no rector, prelate, or any other shall presume to lay claim to oblations made at any altars wheresoever of the petitioners, or given into the priest's hand, or before the images of saints in places belonging to the petitioners, and that any attempt to do so shall be stopped, the same to apply in causes now in litigation" (1).

The friars' pulpit eloquence against the seculars was hardly a soothing influence. In 1358 an Oxford friar was forced to recant for preaching, among other things, that the Mendicants had a better right to tithe than the rectors (2). A series of documents in Badley MS. 158 (ff. 142^v - 145) reveals another preaching scandal, in the diocese of Durham in 1379 and 1380. A Dominican, Richard de Helmsley, was sued at the Papal court by several vicars of the diocese. The proctor of Matthew de Bolton, vicar of the church of St. Nicholas in Newcastle-on-Tyne, complained that in January, February and March, 1379, and in February, March, April and May 1380, Richard had vilified several curates in his sermons. He had also preached in the vulgar tongue that candles need

(1) Cal. Pap. Petit., p. 104.

(2) Mun. Acad. 1, 208-11.

not be taken to parish churches on the day of the Purification, and that people ought to honour the churches of the Mendicants as much as their parish churches. He had also given a novel interpretation of Omnis utriusque sexus, that everyone should confess once a year to his parish priest, saying that ^{only to those} it applied, who were both masculine and feminine in their own body! The preacher was ordered to retract these words, speaking in every place where he had spoken before, and was forbidden to hear confessions or administer extreme unction.

An alarming symptom of the bad relations between the friars and the secular clergy in the number of mutual assaults and batteries, scattered through the Calendars of Patent ^{rolls} for the fourteenth century, together with numbers of letters of protection for whole convents and their servants. On the whole, from this sort of evidence, it might be concluded that the mediaeval friar lived in continual fear of beatings-up and lawsuits. (1). But when we turn to a new group of material, mediaeval wills, we find that every class of secular cleric, from bishop to chaplain and parish priest, figures among the benefactors of the friaries. The seculars and the friars must not be regarded

(1) An interesting kind of suit, apparently very rare, was by the writ Cessavit, by which friars could be sued for the non-performance of masses or prayers they had contracted to perform. See Year Books of Edward I, Year XXXV (R.S.). pp. 488-89; Coulton, Five Centuries of Religion, III.

only record left is that of the commission being given. as two distinct parties inevitably and invariably opposed. The commissions are suggestive, however, because friars could not be cited before any other ecclesiastical person or court. So if all the episcopal registers were burnt and we could collect all conservatory commissions they would form the completest source for the local history of the Mendicants. In default of this some of the conservators may be noted out. Any gaps in their commissions listed, to amplify the details already collected of local conflicts. The outlook was not all black.

William Gainsborough, Bishop of Worcester.

1302 - 1307, was outstanding in his capacity as conservator for the Friars Minor and for the Dominicans. (1) Several of his successors as bishop of Worcester carried on the tradition. (2) These two orders had 3 conservators at a time, one being usually the Archbishop of Canterbury and they could act together or separately. In 1317 the Archbishop of Canterbury and the bishops of Exeter and majority of cases, no details exist; usually the bishop concerned handed over his office to a deputy near the locality where friction had occurred between the friars and their opponents, whether ecclesiastic or lay, and the

(1) For the Franciscan Peter of Corbaria see V.C.H. Hants.
11, 16.

only record left is that of the commission being given. The commissions are suggestive, however, because friars could not be cited before any other ecclesiastical person or court. So if all the episcopal registers were extant, and we could collect all conservatory commissions, they would form the completest source for the legal history of the Mendicants. In default of this, some of the conservators may be pointed out, and some of their commissions listed, to amplify the details already collected of local conflicts.

William Gainsborough, Bishop of Worcester, 1302 - 1307, was outstanding in his capacity as conservator for the Friars Minor and for the Dominicans. (1). Several of his successors as bishop of Worcester carried on the tradition. (2) These two orders had 3 conservators at a time, one being usually the Archbishop of Canterbury, and they could act together or separately. In 1317 the Archbishop of Canterbury and the bishops of Exeter and

(1) Appointed 1303 with the archbishop of York and the bishop of Bath and Wells, Reg. Gainsborough, p.19. cf. (2) Reg. Drokenstord (Bath and Wells) p.116.

(2) V.C.H. Worcs. 11, 170; Reg. Cobham p.72

(3) Reg. Wykeham, pp. 178, 268, 271, 347, 384, etc. For the work of an earlier bishop of Winchester, Orleton (1233-1245) references are given in Egerton MS. 2032 f.102v, to his register ff. 3v, 4, 5, 6v, 14v, 38, 50v, 56v, 57, 78, 100v.

London were appointed for the Augustinian friars (1). Appointments for the Carmelite friars were made in 1319 (2). Later in the century William of Wykeham, bishop of Winchester 1367-1404, proved indefatigable as conservator for the Franciscans and Dominicans. On 10th April 1372, he appointed 3 archdeacons of Bedford, Worcester, and Wiltshire, to hear the complaints of the Franciscans of Stamford against four local seculars, two vicars and two rectors. In 1377 he instituted proceedings against the rector of Llandawke, in the diocese of Hereford, for an assault on Philip Sparke, a Dominican. Other similar cases occurred in Carmarthen (1377), St. David's (1383), and Marsworth (Bucks, 1386) (3).

The archiepiscopal registers of Canterbury are the most fruitful source of these commissions. The numbers of them leave no doubt that relations between the friars and the seculars were more than strained. Archbishop Langham issued commissions for the Dominicans of Newcastle, and the Carmelites of Scarborough in 1367; for the latter

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- (1) Cal. Pap. Letters, ii, 147; cf. Reg. Grandisson (Exeter) pp 178, 697.
 (2) Cal. Pap. Letters, ii, 190.
 (3) Reg. Wykeham, pp. 176, 266, 271, 347, 384, etc.
 For the work of an earlier bishop of Winchester, Orleton (1333-1345) references are given in Egerton MS. 2032 f.102v, to his register ff. 3v, 4, 8, 8v, 14v, 35, 50v, 56v, 57, 78, 100v.

II. again, and for the Dominicans of York, Beverley, and Warwick, in 1368 (1). His successor Wittlesey did the same for the Dominicans of Winchelsea and York, and the Carmelites of Scarborough again in 1369; in 1370 for the Carmelites of Northallerton, Newcastle, Appleby and Nottingham, and later for the Dominicans of Sudbury, the Carmelites of Stamford (1372), of Cambridge (1372), and many others (2).

It has thus to be remembered that the dice were heavily loaded in favour of the friars, in any contest they might have with the clergy, other privileged orders, or anyone else who might infringe their privilege, since the only courts to which they could be summoned were, in effect, their own.

early years of the century witnessed a sharp conflict in both Oxford and Cambridge. In Oxford, a number of enactments were made against the friars 1303-1311 and the

(1) Reg. Langham, ff 55v, 56, 60v.

(2) Reg. Wittlesey, ff. 11, 16v, 32, 51v, 52; see also ibid 12v (Carmelites of Aylesford, 1369), 21v, 26, 27, 28, 34, 34v, 63; also Reg. Sudbury, ff. 3, 6, 18, 19, 19v and 27.

the Archbishop of Canterbury, and that "they were preached

(1) The history of the friars in Oxford and Cambridge is told in detail in Rushdall, The Medieval Universities, (ed. Powicke and Emden) with a full bibliography.

(2) Most of the details of this case from a manuscript roll printed by Rushdall in the Oxford Historical Society, Collectanea, 11, 12, 13.

II. THE UNIVERSITIES (1)

The entry of the friars into the corporate life of the universities was a difficult process. Relations between small corporations determined to maintain their autonomy, and powerful international organizations such as the Orders of Mendicant friars, could never be cordial. The conflict of jurisdiction only concerns us here in its connections with the wider struggle between the friars and seculars. The universities of Oxford and Cambridge, in the fourteenth century, did not establish the rapport with the seculars that had obtained ⁱⁿ Paris in the thirteenth, but the tendency existed for them to draw together.

The early years of the century witnessed a sharp conflict in both Oxford and Cambridge. In Oxford, a number of enactments were made against the friars 1303-1311 and the Friars Preacher began a long suit against the university. An award of 1313 was not accepted by the friars, and the proceedings dragged on until 1320 (2). In 1311, the Mendicants complained that they had been ex-communicated by the Archbishop of Canterbury, and that "they were preached

(1) The history of the friars in Oxford and Cambridge is told in detail in Rashdall, The Mediaeval Universities, (ed. Powicke and Emden) with a full bibliography.

(2) Most of the details of this came from a manuscript roll printed by Rashdall in the Oxford Historical Society, Collectanea, ii, 193-273.

against in the pulpits of the seculars; their own sermons, their schools, and their confessionals began to be avoided by scholars and townsfolk alike. Their own students had been driven by this storm of obloquy and persecution to run away from their convents: those who remained had their "necessary living, good fame, and affection of their friends" taken away from them. John Dalderby, bishop of Lincoln, was obliged, in 1319, to prohibit friars from giving absolution to clerks ex-communicated by the Chancellor, in defiance of the latter's jurisdiction (1). The secular clergy as a whole sympathised with the university; Dr. Rashdall wrote, indeed, that "in England as in France the universities were but the organs of the secular clergy at large". The expenses incurred by the university in this long law suit were defrayed by a tax levied on all ecclesiastical property in the realm (2). Walter Reynolds, however, Archbishop of Canterbury 1313-27, supported the friars. As bishop of Worcester he had been conservator of

(1) Reg. Dalderby (Lib. Mem.) f. 391.

(2) Rashdall, *cf. cit.* i, 384 quoting Wilkins, *Concilia*, ii, 551 (Bath and Wells); Reg. Burghersh (Lincoln) f.351; *Letters from Northern Registers*, pp. 346-349. Richard de Bury's Letter Book contains many documents relating to the affair. (*Hist. MSS. Comm. Rep. iv.*)

the privileges of the Dominicans. In 1312 he rebuked the Chancellor of Oxford for punishing a Friar Preacher, John de Merst^{on}~~er~~; in May 1313 he requested the university as a special favour to admit the Dominican Walter de Valepont to the reading of the Bible as Bachelor although he had not lectured on the Sentences. Then on 1st October 1314 he denounced the Chancellor and masters for encouraging rebellious Dominicans against their superiors, and two years later he recommended the Dominican cause to four cardinals.

The conflict in Cambridge, 1303-1306, caused far less stir, but the recrudescence of the struggle in the mid-century shows that feeling was just as bitter (1). Causes other than the difficulty of enforcing university legislation against friars, operated to sharpen tempers.

In 1321 John XXII curate to Edward II begging him not to listen to detractors of a Dominican friar Nicholas of Wisbeach, who at the Pope's request had sent in a list of persons in the University of Cambridge as fit to have provision made to them of benefices (2).

(1) Dr. Little, "The Friars v. the University of Cambridge," English Hist. Rev. 50 (1935) 686-96, Rashdall, op. cit. i, 557 and the bibliography there given.

(2) Cal. Pap. Letters, ii, 423.

The episode of Richard Fitzralph, Archbishop of Armagh, in the mid-century, coincided with more university trouble, though it does not appear that either Fitzralph or the universities were directly animated by the other. The two main accusations levelled against the friars were those of child-stealing, and of acquiring university degrees by means of favour and influence instead of merit. In 1358 the university of Oxford passed statutes against the admission into Mendicant houses of boys under 18, but like the university of Cambridge was speedily compelled to withdraw the prohibition after a suit before the king in council and before the Pope (1). Fitzralph and the author of the Philobiblon both accused the friars of professing very young boys (2). In 1358 Edward III took under his special protection the son of a citizen of York who had been induced to take the Carmelite habit as a child. Though he had thrown it off before he was 14 the friars had not ceased to persecute him. Similarly in 1380 the Pope declared that Peter Brich, who had entered the Carmelite order in his tenth or eleventh

(1) Mun. Acad. i, 204; Rot. Parl. ii, 290; Cal. Pap. Letters, iv, 52, 91. The statute was attacked by a Mendicant writer William Folvyle, in a work listed by Bale (Index p.125).

(2) Brown, Fascic. Rerum, ii, 473; Philobiblon, ed. E.C. Thomas, p. 51. Another accusation they had in common was that the friars bought so many books other scholars could not obtain them.

year and had left it before a year was out, was in no wise bound to that order (1).

In 1358, also, a statute first passed in Oxford in 1253 was re-enacted, against those friars who used influence to help them forward in their academic career (2). Examples of this are not uncommon. In 1353 the Pope granted a petition from Henry, duke of Lancaster, that his confessor, a Carmelite called William of Reynham, should have a faculty to incept in theology at Oxford, any statutes of the university notwithstanding. Two years later, the Chancellor of Cambridge received a Papal mandate to admit this same friar to lecture on theology there (3). Letters on behalf of other friars who had studied in Oxford to lecture elsewhere are frequent in Papal registers, and some indicate that these friars had been unable to take their degrees in Oxford because of hostility to them there (4).

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- (1) V.C.H. Yorks; Cal. Pap. Letters, iv. 238. See P. Oliger, "De Pueris Oblatis", Archivum Franciscanum, 1915, pp. 389-447; 1917, pp. 275-288.
 - (2) Little, Grey Friars in Oxford, p.42; Mun. Acad. pp.206-8.
 - (3) Cal. Pap. Petitions, p.240; Cal. Pap. Letters, iii, 572.
 - (4) Cal. Pap. Letters, iv, 36, 37, 40, 59, 60, 61, 68, 164, 166, 194, 198, 200, 207, 220, 239, 256, 378, 497.

Chapter IV.

Controversial Literature in the Thirteenth Century

1. William de St. Amour and his period.

The combined character of 'Martha and Mary' assumed by the Mendicant Friars, was not new in the thirteenth century, but it had never before constituted a menace to the established hierarchy of the Church. The separation it effected between the cure of souls and the holding of ecclesiastical benefice was a revolution which could not fail to arouse the hostility of the ordinaries. From this point of view, it was unfortunate that the expansion of the Orders should have coincided with a determined effort on the part of the seculars to tauten and improve the old diocesan and parochial system,¹ and should have clashed with the long-established tradition that the parish priest had some sort of property in his flock, in their confessions and burials as well as in their tithes and oblations.² The ensuing conflict was part of the general battle between the centralizing tendencies of the thirteenth century Church and the old local conservatism.

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1. See Gibbs and Lang, Bishops and Reform, 1215-1272, and Wilkins, Concilia, vol. ii, passim. For France see Dobiache-Rodjevenski, La vie paroissiale en France.
 2. From the eleventh century payments had to be made to the parish priest for the burials of all his parishioners, wherever they were buried. Cf. Decret. Greg. IX, lib. III, tit. XXVIII, caps. I, II, IV, V, and VIII.

As a result, the controversial literature of the time, for and against the Friars, dealt with many basic questions of jurisdiction.¹ Three peaks in this literature may be distinguished in the first century of the Friars' existence, centring in the three anti-Mendicant writers, William of St. Amour, Henry of Ghent, and John of Pouilli. No examination of later polemical works on these questions can be made without a preliminary study of their writings.

William of St. Amour was the first scholastic to distinguish between privilegiati and ordinarii in a controversial work and to use the first as a term of abuse. His Tractatus brevis de periculis novissimorum temporum ex Scripturis sumptis,² published in Paris in 1255, was written in answer to a request from the French prelates to the University of Paris for a statement of their case, and forms part of the university's own onslaught on the Friars.³ It is

1. "The question of privilege led inevitably to a discussion of the origin and nature of all ecclesiastical jurisdiction". Sikes, "John de Pouilli and Peter de la Palu", Eng. Hist. Rev., XLIX, 219.
2. Printed in Brown's Fasciculus Rerum Expetendarum as Scriptum Scholae Parisiensis de periculis Ecclesiae compositum anno 1389, with two of William's sermons. The edition of his collected works (Opera Omnia, Constance, 1632) is rare in England. On his life and teaching see Perrod, M. Guillaume de S. Amour, Paris, 1895; Thouzellier, "La place du De Periculo de G. de S. Amour dans les polemiques universitaires du XIII^e siecle", Rev. Hist., 156-7 (1927-8), 69 s., and Hist. Litt. de la France, XIX, 197-215.
3. On the whole see Rashdall, The Mediaeval Universities, ed. Powicke and Emden, i, 370-97.

an astonishing testimony to their great unpopularity in Paris and among sections of the French clergy. Taking as his text the words of St. Paul to Timothy "This know also, that in the last days perilous times shall come" (II Tim. 3, c. 1), the writer foresees the end of the world,¹ and describes the dangers which threaten the Church in these last days. In the second chapter he indicates the character of the men who are bringing about these dangers, using a whole armoury of Scriptural texts to describe them.² Their essential fault is established by reference to the question "How shall they preach unless they be sent?" (Romans 10, c. 15); they are those who usurp ecclesiastical functions when they have no legitimate mission. Bishops and curates are justified:- "Ab Ecclesia vero eliguntur Episcopi, qui

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1. The opening and form were suggested by the Joachimite work "The Eternal Gospel" by the Franciscan Gerard of Borgo San Donnino, condemned by Alexander IV in 1257. Douie, The Nature and the Effect of the Heresy of the Fraticelli, p. 8.
 2. From this time onwards the same texts were constantly quoted against the Friars, for instance:- the opening verses of II Tim. 3, particularly "For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts" (c. 6); also "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10, c. 1). They are described as hirelings, not shepherds; they put their sickles into other men's harvests; they build on other men's foundations; they come in sheep's clothing but inwardly they are as ravening wolves.

Apostolis successerunt; et parochiales, qui discipulis septuaginta duobus successerunt . . . Nullus ergo habet regimen animarum, nisi Episcopi et parochiales Presbyteri, aut eorum opitulatores".¹ There are only two categories in the hierarchy;- (a) prelates and curates who have the cure of souls, and (b) monks and laymen, who work with their hands. By obvious implication the apostolate of the Friars is condemned because of its novelty. Not even the Pope could justify them, for even if he conceded to anyone the power to preach everywhere, "it must be understood to mean where they have been invited", because "universal bishops", priests able to perform pastoral duties anywhere are contrary to the institutions of the Church. The phrase "universal bishops" became very familiar, and does express briefly the aim and ideal of the friars. William's opinion of them may be summed up "L'activité de ces nouveaux apôtres est un péril, car elle trouble l'ordre établi de toute antiquité dans l'Eglise, détourne les fidèles de leurs propres pasteurs, avilit la prédication par la multiplicité des prédicateurs, et enlève toute efficacité au sacrement de Pénitence."²

1. Brown, op. cit., p. 21.

2. P. Gratien, op. cit., p. 217.

William then goes on to advocate extreme measures against these "false prophets". He insists that it is the duty of bishops to purge their dioceses of such men, and institute enquiries against them:- "Go, set a watchman, let him declare what he seeth" (Isaiah 21, c. 6). They should order their subjects to avoid the criminals:- "From such turn away" (II Tim. 3, c. 5); and as "evil communications corrupt good manners" (I Corinthians 15, c. 33) these men should be prohibited from preaching or teaching. They should be persuaded to leave their sect, and everyone else should be forbidden to enter it. St. Amour seems to have desired a complete boycott of the friars. "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly" (II Thessalonians 3, c. 6). Their right to exist is completely denied, and their claim to be followers of the true apostles is repudiated with vitriolic scorn. The rest of the treatise is a list of fifty signs by which they may be distinguished from the true apostles. The writer picks out their desire for letters of commendation, for St. Paul said "Our sufficiency is of God". He also singles out hypocrisy, greed, self-praise and luxury.

The bull Etsi Animarum¹ of 21 November 1254, though published before this treatise, De Periculis, marks the triumph of William's views at the papal court. It was a

1. Chart. Univ. Paris, I, 267.

severe blow to the Orders, particularly in regard to their privilege of hearing confessions. Confessions made to friars without the goodwill of the parish priests were to be regarded as null. But William had been led into a denial of the Pope's power, and in any case his book inevitably suffered in the tempest released by the next Pope, Alexander IV, against enemies of the Mendicants. The University of Paris, the polemical writers, the popular satirists, and the secular clergy, had to bow to the storm,¹ and William had to retire to his birthplace in Burgundy.²

The controversy, however, did not end here; William's attack needed a reply in kind. It was made chiefly by the Franciscans, as their conception of evangelical poverty had been impugned, and it was on this point that discussion

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1. The bull Quasi lignum vitae (14 April 1255) was issued against the University; Ex alto (26 June 1259) against the attacks in verse; Nec insolitum (22 Dec. 1254) against the seculars. Chart. Univ. Paris, I, nos. 247, 343, 244.
 2. He re-entered the controversy on two subsequent occasions with his Collectiones catholicae and his De Antichristo. They are both recensions of his earlier treatise and add nothing to his teaching. They are both in his collected works, and the second is also printed in Martène and Durand's Amplissima Collectio as Liber Magistri Nicolai Oresme episcopi.

2. Ferron, op. cit., p. 94. The work has been translated by Father Prebster as An Apology for the Religious Orders, London, 1903.

3. Quasi lignum vitae (Quaracchi), VIII, 572-85.

centred for the next few years.¹ But two more general treatises were written to meet the most radical of William's criticisms on the friars' mission; they were the Contra Impugnantes Dei cultos, of St. Thomas Aquinas, written at the request of the master-general Humbert of Romans² and the Quare Fratres Minores praedicent et confessiones audiant, by St. Bonaventura.³

The core of William of St. Amour's thesis has been summed up thus: all who preach without mission are false preachers; diocesans and curates alone have a legitimate mission; therefore all others must be proscribed. St. Thomas naturally seized on the second premise for refutation; a different conception of "mission" had become essential. He took his stand on the extent of power given to a bishop. "In order to give absolution, it is necessary to have the

1. See Gratien, op. cit., p. 256, n. 13. The principal texts have been printed by M. Bierbaum, in Bettelorden und Weltgeistlichkeit an der Universitat Paris; among them are a treatise Exceptiones by Gerard of Abbeville, and one by another anti-Mendicant writer Nicholas of Lisieux, and the Franciscan writing Manus quae Omnipotentem tenditur, possibly by Thomas of York. Only the titles are known of two books by Laurentius Anglicus, Contra pseudo-predicatores and Defensorium Gulielmi. See also the Tractatus Pauperis of John Pecham, partially printed by Dr. Little in B.S.F.S., vol. ii.

2. Perrod, op. cit., p. 94. The work has been translated by Father Procter as An Apology for the Religious Orders, London, 1902.

3. Opera Omnia (Quaracchi), VIII, 375-85.

power of the keys, and jurisdiction over every soul in the diocese A bishop being a priest has the keys; he has jurisdiction over every member of his diocese hence he can give absolution to everyone in his diocese".¹ As the diocesan has the cure of souls, in his own diocese, in a more extended sense than the parish priests, he has the power to depute priests, other than curates, to perform pastoral duties within that diocese. "With the permission of the bishop, the Religious have as much right to hear confessions and preach as have parish priests"². After pointing out the immense amount of work to be done, and the scarcity of labourers, St. Thomas shows that it is advantageous and expedient for the welfare of souls that these extra helpers should be allowed to cooperate with the curates, but he concludes "Episcopal permission would, of course, be needed to authorise the brethren of such an order to undertake their duties"³. If the friars had always adopted this moderate and historically justifiable attitude, the position would have been much easier.

The same argument is used in quaestio VIII, c. 5 of the Supplement to the third part of St. Thomas's Summa.⁴

1. Apology for the Religious Orders, p. 113.

2. Ibid., p. 119.

3. Ibid., p. 123.

4. By Reginald of Piperno, not St. Thomas.

The contention raised is utrum aliquis possit alteri quam proprio sacerdoti confiteri ex privilegio, vel mandato superioris, and the argument is based on the conviction that the bishop can commit his powers to others. Ea quæ sunt ordinis possunt habenti similem ordinem committi ab eo qui potest; sed superior, ut episcopus, potest confessionem audire illius qui est de parochia alicuius presbyteri, quia etiam aliquando aliqua sibi reservat, cum sit ille principalior rector; ergo etiam potest committere alteri sacerdoti quod ipsum audiat. Over every man there is the parish priest, the bishop, and the Pope, and any one of these can depute others to act for him. No emphasis, however, is placed on the power of the Pope in this respect.¹

St. Bonaventura belonged to a more extreme school on this point, and elaborated a theory of papal power which would legitimize the mission of the friars. His treatise Quare Fratres Minores predicent et confessiones audiant² is the most detailed and perhaps the best justification that the Franciscan ideal ever received. He begins with the root of the matter; he will explain how the friars can

1. Cf. St. Thomas Quodl. 12, art. 30, in Quæstiones quodlibétales (R.P. Mandonnet), Paris, 1926.

2. Opera Omnia (Quaracchi), VIII, 375-85.

preach and hear confessions though they have not the cure of souls. In the Apostolic See there resides the plenitude of power given by Christ. It is a triple power:- (a) the Pope alone has it, (b) it is universal, and (c) it flows from him through all the members of the Church. The Church has been divided into parishes for convenience and the salvation of souls; parishioners have a duty towards their priest just as he has to them, and part of their duty is to confess once a year to their proprius sacerdos. Proprius sacerdos dicitur, cui quisque specialiter gubernandus est commissus ab Ecclesia vice Dei. Therefore the people have four such priests; the Pope, the diocesan, the curate and the commissary of any one of them. Because of the dangers of the present age, the lack of education and the insufficiency of priests, the Church has instituted certain religious orders who assist the people in their need and the priests in their scarcity, et hoc in solatium et sublevamen oneris non in prejudicium plebanorum. People may confess to these if their own priests are insufficient or "null", and in some special cases when they are sufficient and suitable, because these orders have received the special permission of the Pope. The friars had thus responded to the Pope's patronage by elaborating a new theory of papal competency. This, however, seems to have been more a Franciscan than a Dominican contribution, and, as will be

shown, the practice based on it had come to an end in 1300.

II. Eadem peccata.

In this treatise St. Bonaventura also discussed another question which received more emphasis in the second period of anti-Mendicant propaganda, that is, the problem of double confession. The difficulty was, whether anyone who had confessed to a friar in virtue of his privilege, was bound to confess the same sins again to his parish priest, because of the obligation laid on him by the canon Omnis utriusque Sexus, that every adult must confess once a year to his proprius sacerdos, i.e. his parish priest. This

was a corollary to the main argument that the friars had no legitimate mission, and was debated in many thirteenth century Summae. The most moderate and reasonable discussion is in the Supplement to the third part of St. Thomas's Summa, quaestio VIII, in the resolution of the question whether anyone may confess to a priest who is not his proprius curatus, ex privilegio. The fourth argument against this is, that he injures the sacrament who reiterates it on the same materia, or at least acts uselessly; but he who has confessed to a priest who is not his own, is bound to repeat his confession to the latter, because he is not absolved from his obedience; therefore confession cannot be

made to the "other" priest. The reply is that no one is bound to confess the sins he no longer has; he who has confessed to the bishop's commissary may confess venial sins to his curate, or may simply profess himself immune from mortal sin.¹ If, however, he were bound to repeat his confession, the first one would not be useless because of the shame confession engenders and the diminution of the poena attached to sin,² nor would the repetition be injurious to the sacrament. Therefore, it is advisable that those who hear confessions by authority of the bishop, should try to induce the penitent to confess again to his proprius sacerdos, but if he refuses, he is not to be denied the benefit of absolution.

The bull Ad fructus uberes stimulated controversy on this in an acute form; it raged in Paris from 1281 to 1290.

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1. In this case the priest must believe him. Cf. St. Thomas, Quodl. I, art. 12 (1269):- "utrum sacerdos parochialis teneatur credere suo subdito dicenti sibi alteri se confessum".
 2. "Si tamen iterum confiteri teneretur, non frustra primo confessus fuisset, quia quanto pluribus sacerdotibus confiteri quis, tanto ei plus de poena remittitur, tum ex erubescencia confessionis, quae in poenam satisfactoria computatur, tam ex vi clavium". Quoted against the friars (as written by St. Thomas) by Henry of Ghent Quodl. I (1282). B.M. Royal MS. 11 CX f.127^v.

By this bull the friars were enabled to preach and hear confessions without the permission of the ordinary, but the second clause ran "however, we wish that those who confess to friars should be obliged nevertheless to confess to their parish priests at least once in the year, according to the canon of the general council" i.e. Omnis utriusque Sexus. The second clause thus seems to nullify the extension of privilege made in the first.¹ Therefore the friars argued that the privilege, and not the limitation must stand, and their opponents now re-asserted the opinion that every sin a man commits must be confessed by him to his parish priest.²

The question was first discussed at a gathering of several doctors of theology at Paris in November, 1282, on the invitation of the Bishop of Paris, Ranulph d'Homblières.³

1. See P. Delorme, Fr. Richardi de Mediavilla Quaestio disputata, p. ix, and H.C. Lea, Auricular Confession, I, 308 for two different interpretations of the bull.

2. On the whole period see P. Glorieux, "Prélats français contre religieux mendiants", Rev. d'Hist. de l'Eglise de F. Tom, XI, no. 52 (1925); Vol. V; Glorieux, La Littérature quadlibetique, for various quadlibets on different aspects; Hecedez, Richard de Middleton, Louvain, 1925, and Delorme, Fr. Richardi de Mediavilla Quaestio disputata, Quarachi, 1935, with a valuable introduction.

3. Chart. Univ. Paris, I, 595.

4. The quadlibets were printed at Paris (1518) and Venice (1608 and 1613) but these printed editions are rare in England. P. Glorieux has found five MS. copies in England, (La Litt. Quadlib. I, 170) and I have used British Museum Royal MS. 11.6.1, printed out by him; also Royal MS. 11.6.1, 11.6.2, 11.6.3, 11.6.4, 11.6.5, 11.6.6, 11.6.7, 11.6.8, 11.6.9, 11.6.10, 11.6.11, 11.6.12, 11.6.13, 11.6.14, 11.6.15, 11.6.16, 11.6.17, 11.6.18, 11.6.19, 11.6.20, 11.6.21, 11.6.22, 11.6.23, 11.6.24, 11.6.25, 11.6.26, 11.6.27, 11.6.28, 11.6.29, 11.6.30, 11.6.31, 11.6.32, 11.6.33, 11.6.34, 11.6.35, 11.6.36, 11.6.37, 11.6.38, 11.6.39, 11.6.40, 11.6.41, 11.6.42, 11.6.43, 11.6.44, 11.6.45, 11.6.46, 11.6.47, 11.6.48, 11.6.49, 11.6.50, 11.6.51, 11.6.52, 11.6.53, 11.6.54, 11.6.55, 11.6.56, 11.6.57, 11.6.58, 11.6.59, 11.6.60, 11.6.61, 11.6.62, 11.6.63, 11.6.64, 11.6.65, 11.6.66, 11.6.67, 11.6.68, 11.6.69, 11.6.70, 11.6.71, 11.6.72, 11.6.73, 11.6.74, 11.6.75, 11.6.76, 11.6.77, 11.6.78, 11.6.79, 11.6.80, 11.6.81, 11.6.82, 11.6.83, 11.6.84, 11.6.85, 11.6.86, 11.6.87, 11.6.88, 11.6.89, 11.6.90, 11.6.91, 11.6.92, 11.6.93, 11.6.94, 11.6.95, 11.6.96, 11.6.97, 11.6.98, 11.6.99, 11.6.100, 11.6.101, 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11.7.102, 11.7.103, 11.7.104, 11.7.105, 11.7.106, 11.7.107, 11.7.108, 11.7.109, 11.7.110, 11.7.111, 11.7.112, 11.7.113, 11.7.114, 11.7.115, 11.7.116, 11.7.117, 11.7.118, 11.7.119, 11.7.120, 11.7.121, 11.7.122, 11.7.123, 11.7.124, 11.7.125, 11.7.126, 11.7.127, 11.7.128, 11.7.129, 11.7.130, 11.7.131, 11.7.132, 11.7.133, 11.7.134, 11.7.135, 11.7.136, 11.7.137, 11.7.138, 11.7.139, 11.7.140, 11.7.141, 11.7.142, 11.7.143, 11.7.144, 11.7.145, 11.7.146, 11.7.147, 11.7.148, 11.7.149, 11.7.150, 11.7.151, 11.7.152, 11.7.153, 11.7.154, 11.7.155, 11.7.156, 11.7.157, 11.7.158, 11.7.159, 11.7.160, 11.7.161, 11.7.162, 11.7.163, 11.7.164, 11.7.165, 11.7.166, 11.7.167, 11.7.168, 11.7.169, 11.7.170, 11.7.171, 11.7.172, 1

Seven friars and six seculars were included in the fifteen present. They were asked:-

(1) "utrum aliquis vere poenitens et confessus et rite absolutus ab eo qui potest teneatur eadem peccata numero iterum confiteri".

(2) "utrum aliquis possit aut debeat prohibere aut per modum obligatorium impedire, quominus possit eadem peccata vel alia alteri confiteri".

and to both questions a definite negative was returned.

Attempts were made to secure other signatures, from Arnold of Bescochier, M. Gervais [? du Mont Eloi], and Henry of Ghent, but all replied with reservations.¹ It is interesting to note that John Pecham, the Franciscan archbishop of Canterbury, procured a copy of the decision and circulated it in England with his own comments.²

Another important document of the same year is the seventh quædlibet of Henry of Ghent,³ given in Paris at Christmas, 1282, and especially the twenty-first, third and fourth

1. It was said later that the masters had not known of Ad fructus uberes, and if they had, would have made a different reply. P. Glorieux thought that perhaps the bull had become known between the decision and the subsequent refusals. But the bishop must have known, and all the masters must have known of earlier discussions.

2. Reg. Epist. J. Peckham (R.S.), III, 878-82.

3. His quædlibets were printed at Paris (1518) and Venice (1608 and 1613) but these printed editions are rare in England. P. Glorieux has found five MS. copies in England, (La Litt. Quædl., I, 178) and I have used British Museum Royal MS. 11 C X, pointed out by him; also Royal MS. 7 E IX, ff. 63-71, which contains a

quaestiones.¹ The twenty-first is "if a beneficed priest wishes to preach in his parish, and a friar privileged to preach also wishes to do so, which of them has the stronger right, and which of them ought to yield to the other?" In it Ghent quotes the Testament of St. Francis, that friars should not preach or hear confessions in any diocese without the consent of the bishop,² and he shows that friars were meant to be the helpers and co-operators of the parish priests, not their substitutes. Therefore, when the curate is sufficient, the friars ought to go away rejoicing.³

The twenty-third quaestio is "whether it is erroneous to say that he who is truly penitent, and who has confessed and duly been absolved, is bound to confess the same sins again."

version of three controversial quaestiones from the seventh quodlibet.

1. The nineteenth and the twenty-second were also aimed at the friars. The nineteenth asks whether it is a mortal sin for a man who preaches for his living, to leave a poor parish where there is no good pastor, for one where there is a sufficient pastor but which promises better hospitality. The twenty-second is "utrum sacramentum poenitentiae virtute clavium respectu eorundem peccatorum possit habere effectum plus quam semel".
2. Royal MS. 7 E IX, ff. 63-63V.
3. "Quantumque ergo sacerdos sufficit equaliter cum fratre in propria persona predicare, non video quod frater de predicatione falcem inmittendo in messem alienam se debet intromittere et sic dico respondendo ad quaestionem quod regulariter pingius ius habet sacerdos quam frater quia regulariter debet supponi quod sacerdos sit sufficiens quamdiu ab ecclesia in officio suo sustinetur". Royal MS. 7 E IX, f. 63.

Here the problem is argued generally, and cases are adduced in which a double confession may be necessary, e.g. when the first confessor enjoins a second confession as penance. In the twenty-fourth the author comes to his real attack:- "whether those who have confessed to friars are bound to repeat to their parish priests the confession of sins already confessed to friars". The contention is proved with a variety of theological and legal arguments, but the substance of the whole is simply that the friars' power to hear confessions remains conditional on the terms of Omnis Utriusque Sexus, and that a man may confess to a friar, but must confess to his parish priest. In 1286 other masters entered the combat. A report from the Bishop of Amiens to the Archbishop of Rheims¹ relates that all who gave quodlibets in that year determined against the friars, viz. Henry of Ghent, Godfrey of Leodio (Fontaines), Gervais of Mont Eloi and Nicholas of Pressoir. P. Glorieux has found no trace of any quodlibet by the last writer,² but those of the other three are still extant. Henry of Ghent took up the subject again in the first three quaestiones of his tenth quodlibet; Gervais of Mont Eloi discussed it in quaestiones fifty-four and fifty-six in quodl. I,³ and Geoffrey

1. Chart. Univ. Paris, I, no. 543.

2. Rev. d'Hist. de l'Eglise de F., XI, 478.

3. Unprinted; ibid. 478n.

of Fontaines in his third quodlibet.¹ Meanwhile the friars had refused to accept quaestiones touching their privileges in their disputations,² but there is one quaestio from the Franciscan Richard of Mediavilla, or Middleton, which deals with the matter exhaustively.³

The main argument of the seculars continued to be that while the canon Omnis Utriusque Sexus was still standing, the confession is bound to be repeated, not because of any defect in the sacrament, sed propter vim obligationis.⁴ Geoffrey of Fontaines and Henry of Ghent both determined that the privilege of the Friars in hearing confessions did not extend to episcopal reserved cases,⁵ and the latter asserted that any adult who did not confess to his proprius sacerdos, i.e. his curate, ought to be deprived of ecclesiastical sepulture.⁶ Middleton based his defence on the intention of Martin IV in Ad fructus uberes to increase the friars' privilege, and the validity of the privilege thus conferred.

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1. Printed by De Wulf and Pelzer, in Tom. II (1904) of Les Philosophes Belges.
 2. Chart. Univ. Paris, II, 539. The seculars promptly began to discuss whether it was mortal sin in refusing to debate a quodlibet quia tangit aliquos quos timet offendere (Gervais de Mont Eloi, Glorieux, La Litt. Quodl., p. 137). Godfrey of Fontaines and Henry of Ghent proved that the question was not litigious. Hocedez, op. cit., p. 47.
 3. Delorme, op. cit. 4. Fontaines, Quodl. III, quaestio VII
 5. Fontaines, Quodl. III, quaestio VIII, and Ghent, Quodl. X, quaestio II. St. Bonaventura had assumed that it did.
 6. Quodl. IX, quaestio XII.

The end of the academic discussion came in 1290. It has been shown how the legate, Benedict Caetani, at a council in Paris in November, quashed the complaints of the French prelates against the friars, and at the same time he inveighed strenuously against masters who had determined against what he called the one sound member of the Church, the friars. He asserted that the privilege of Martin IV would remain in full force; all the interpretations and declarations of the masters were null and void. Henry of Ghent called a meeting of protest in the university, but only drew on himself the penalty of suspension, and on the university a severe rebuke. "The Roman court would prefer to confound the whole university before abrogating the privilege".¹ The legate's words were determined, yet it was he who did abrogate the privilege ten years later. But it must be remembered that the masters had discussed the origin of the privilege in a very radical way, and that they were, in fact, imbued with the same conservative and national spirit as Matthew Paris. Possibly Caetani attacked them rather as critics of the jurisdictional, as opposed to doctrinal, supremacy of the Pope, than as anti-Mendicant

1. Quoted by Boase, op. cit., pp. 20-22.

propagandists, if these were not the same thing; Henry of Ghent, as William of St. Amour, at any rate had maintained that bishops held directly from God their right of jurisdiction.¹ Hostility to the Mendicants had proved to be a symptom of Gallicanism.

1. Hist. Litt. de la F., XX, 197.

III. John of Pouilli. *Ordere of the Friars.*¹ They took

In the third period of anti-Mendicant controversy, centring in John of Pouilli, interest settled again on the two questions of jurisdiction and eadem peccata. In the interval, however, speculation on these points had not ceased, and there is an organic connexion between earlier and later discussions. In fact, very little anti-Mendicant propaganda in the thirteenth and fourteenth centuries is anything more than an elaboration and development of theses already propounded by William of St. Amour. It is, however, important that outstanding theologians and canonists should consider it a development worth making.

Henry of Ghent's discussion of whether the power of bishops is derived from Christ immediately, or through the Pope as mediary,¹ is really another version of William's teaching that bishops and curates are "those who are sent" for their own dioceses and parishes. If bishops and ordinaries do derive their authority from Christ, no-one has a stronger right than they have in their own domain, not even the Pope or his delegates. Both were a defence of "the older diocesan system of earlier the/middle ages when episcopal authority had not been undermined by the growth of papal power and centralization, a growth

1. Quodl. IX (1286), quaestio 22, "Utrum potestas episcoporum sit a Christo immediate an mediate Papa".

which was aided by the Orders of the friars."¹ They look backwards to the pre-Hildebrandine Papacy and forwards to Gallicanism and the Conciliar movement.

Two other writers of this school anticipate the views of John de Pouilli. Gervais de Mont St. Eloi, in a quaestio given between 1282 and 1291 discussed "utrum auctoritatis ligandi et solvendi derivetur in inferioribus praelatis a Papa ita quod non habeant auctoritatem quam non habeant a Papa."² In 1294 Geoffrey of Fontaines accepted the theory of the jurisdiction of the beneficed clergy as proceeding immediately from Christ since bishops are the successors of the twelve apostles and priests of the seventy-two disciples.³

Mr. J. G. Sikes has pointed out the two most prominent apologists of the Pope as "universal ordinary" at this period, John of Paris and Augustinus Triumphus.⁴ With these two writers

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1. Sikes, "John de Pouilli and Pierre de la Palu", Eng. Hist. Rev., XLIX, 240.
 2. Glorieux, La Litt. Quodl., I, 139.
 3. Sikes, op. cit., pp. 220-1; Glorieux, op. cit., pp. 162, 163. The quaestiones are quodl. xi, quaestio 6 "Utrum ista stent simul; quod vita contemplativa sit simpliciter eminentior et perfectior quam activa, et quod status praelatorum sit perfectior quam status religiosorum", and quaestio 7, "Utrum ipsi presbyteri parochiales habeant iurisdictionem ordinariam vel commissam seu delegatam".
 4. Op. cit., pp. 221-3. A version of John's treatise "Determinatio de confessionibus fratrum" is printed in the Annales of Baronius, 1321, 20-36. Augustinus wrote "Tractatus brevis de duplici potestate praelatorum et laicorum, qualiter se habeant" printed by R. Scholz in Die Publizistik zur Zeit Philipps des Schönen.

Another important article by J. Koch has corrected and amplified there begins a deeper approach; the privilege of the friars tied the study of John of Pouilli by G. Faloutsos. The facts of has led to what is really political theory. The gist of the quarrel and of John's relation to Rome in 1315, with his condemnation in 1321, are now well established. The views exchanged between him and Peter de la Palu are far too important functions "conficiendi corpus Christi verum", the power of the keys is not given to all alike. The second conclusion is more debateable; that as powers of jurisdiction were given to the apostles through St. Peter, so bishops receive theirs mediately through the Pope. "These critics allowed that both the potestas ordinis and the potestas iurisdictionis of bishops

are the immediate gifts of Christ, but they asserted that the limitation and execution of these powers are given to bishops through the mediacy of the Pope, who alone has the right of legislating for the whole world and of restricting the jurisdiction of other bishops".¹

In the article already quoted, Mr. Sikes has added substantially to our knowledge of the next stage, the controversy between John of Pouilli and the Dominican Peter de la Palu.

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1. Sikes, op. cit., p. 223. This papal theory reflects the papal centralization of this period, just as the theory of proprius sacerdos, i.e. parish priest had reflected the tautening of the parochial system in the twelfth and thirteenth centuries. In the eleventh, when parish priests did not ordinarily hear confessions, the theory had prevailed that while all priests have the potential power of the keys, i.e. to admit to penance, only those with an episcopal faculty to hear confessions and impose penances had the actual power.

Another important article by J. Koch has corrected and amplified the study of John of Pouilli by C. Valois.¹ The facts of the quarrel and of John's delation to Rome in 1318, with his condemnation in 1321, are now well established.² The views exchanged between him and Peter de la Palu are far too intricate to be summarized easily. It can only be said that John allied himself strongly with what may be called the conservative party, whereas his Dominican opponent naturally supported that theory of Papal jurisdiction which justified the work of his own order.

1. Koch, "Die Prozess gegen den Magister Johannes de Polliaco und seine Vorgeschichte, 1312-21", Recherches de théologie ancienne et médiévale, V, 391-422, (October, 1933); Valois, art. "John de Pouilli" in Histoire littéraire de la France, XXXIV. On John's quodlibets see Glorieux, La Litt. quodl., I, 228.

2. His writings are unprinted. Mr. Sikes refers to a collection of works on jurisdiction (edited Barbier, Paris 1506) which includes the De Potestate Pape of Hervé Nédellec (c. 1318), the De Causa Immediata Ecclesiastice Potestatis of Peter de la Palu (1314-17) and the latter's treatise Circa Materiam Confessionum (1318 or 1319). Peter's Commentary on the Sentences has also been printed.

1. Sikes, op. cit., pp. 258-9.

2. Friedberg, Extr. Comm. lit., V, 115, 116, p. 2.

The most interesting part of John's argument for our present purpose, and the most quoted by later writers in England, is the distinction between a special and a general licence to hear confessions issued by the Pope. Ex causis rationabilibus, the Pope could grant the power of absolving men from their sins without their being obliged to confess again to their parish priests. On the other hand, "if the pope could grant to the friars both general and special licences, exempting men from the provisions of Omnis Utriusque Sexus, he would then be annulling powers of jurisdiction which do not come from him but from God, and he would also be acting in contradiction to the ecclesiastical order which Christ had instituted".¹

The bull in which John's teaching was condemned, Vas electionibus² (24 July 1321) seems to have been better known in England than his actual writings. The three charges in it are the briefest summary of the most obvious points he made. The first one was that those who have confessed to friars having a general licence to hear confessions, are bound to confess the same sins to their own priest. This follows logically from the view that such a general licence from the Pope cannot justly be given. The second was that the Pope could not free men from the obligation to confess to their

1. Sikes, op. cit., pp. 238-9.

2. Friedberg, Extrav. Comm. Lib. V, Tit. iii, c. 2.

parish priests, while Omnis Utriusque Sexus remained in force; otherwise men would be at once bound to make their annual confession to their parish priest. The third was that the Pope cannot grant anyone a general licence to hear confessions without the penitents being under the obligation to confess the same sins to their parish priests.¹

John's Mendicant opponents succeeded in having these propositions condemned, but they were maintaining a theory now widely divergent from actual fact. In practice there was no question, after the Council of Vienne in 1311, of a general licence to hear confessions from the Pope to a whole order. In 1318-21 the friars were defending a shadow from which all substance had flown.

1. (i) quod confessi fratribus, habentibus licenciam generalem audiendi confessiones, tenentur eadem peccata, quae confessi fuerant, iterum confiteri proprio sacerdoti.

(ii) quod stante "Omnis utriusque sexus" . . . Romanus Pontifex non potest facere, quod parochiani non teneantur omnia peccata sua semel in anno proprio sacerdoti confiteri, quem dicit esse parochialem curatum. Immo, nec Deus posset hoc facere, quia implicat contradictionem.

(iii) quod Papa non potest dare potestatem generalem audiendi confessiones, immo nec Deus, quin confessus habenti licenciam teneatur eadem confiteri proprio sacerdoti.

1. Hale, *Scriot. Brit.*, pp. 518-9; *Chart. Univ. Paris*, i, 350, 375-82; Russell, *Writers of Thirteenth Century England*, p. 61; Glorieux, *Repertoire des Maîtres*, p. 340.

2. Other forms of his name are *arida villa* and *degnovilla*. Hale, *Index*, p. 332; Turner, *Lib. Brit. Mus.*, p. 123.

CHAPTER V.

Controversial literature in England in the fourteenth century.

I. The early fourteenth century.

It is very difficult to find any evidence of interest among Englishmen in these problems during the thirteenth century. Practical problems of adjustment between the two parties had not been lacking, but whether the degree of difficulty had not been sufficient to cause any written controversy, or whether there was less cooperation between the seculars and the universities in England than in France, certainly there seems to have been very little academic discussion of the friars' privileges. A writer who was apparently an Englishman, Laurentius Anglicus, supported William of St. Amour, and represented the university of Paris at Rome in 1256. He is said to have written two works against the friars, Contra pseudo praedicatores and Defensorium Guillelmi.¹ Another Englishman, John of Sicca Villa or Driton, who was rector of All Saints, Thames Street, London, in 1279, and then of other churches, is likewise said to have supported William. Tanner gives the title of one of his works, Contra seductores fratres, but does not give the incipit.² John

1. Bale, Script. Brit., pp. 318-9; Chart. Univ. Paris, I, 330, 425-29; Russell, Writers of Thirteenth Century England, p. 81; Glorieux, Repertoire des Maîtres, p. 350.

2. Other forms of his name are arida villa and Secchevilla. Bale, Index, p. 252; Tanner, Bib. Brit. Hib., p. 233.

Pecham's defence of the Franciscan ideal of poverty formed a notable contribution,¹ and his comments on the Paris decision of 1282 on the interpretation of Ad fructus uberes forestalled some of Ghent's objections in 1286.²

Dr. Little has commented on the absence of discussion of current events in the manuscript he and Fr. Pelzer have published about Oxford in the years 1300-02. The manuscript is invaluable for the subject matter of Oxford disputations in those years, but there is no trace in it of any comment on Super cathedram.³ English theologians in Paris, however, maintained the written struggle. Nicholas Trivet, in his third quodlibet, to be dated about 1304, took up some of the points previously discussed. The subject of quaestio 27 is "Utrum

1. Partially printed by Dr. Little, in Tractatus Tres de Paupertate, British Society of Franciscan Studies.

2. Reg. Peckham, p. 878; see supra p. 135. Two quaestiones by an Englishman, Thomas Sutton, to be dated 1287?, touch rather broader issues. Quodlibet IV, quaestio 23 discusses whether the licence of the inferior cleric is necessary, when anyone obtains the bishop's licence to choose a private confessor; and quaestio 24 asks whether a parish priest "sufficiens in scientia et moribus ad curam animarum" ought to licence anyone to confess to another priest without rational cause. Glorieux, La Litt. quodl., I, 296.

3. Oxford Theology and Theologians, p. 246.

1. Glorieux, La Litt. quodl., I, 246; P. Lohr, "Nicholas Trivet, sein Leben, seine Quodlibet und Quaestiones Theologiae", in Revue Neoscholastica, 1923.

2. Tractatus, II, 218-219; Revue, 23, 218, p. 219.

3. Op. loc. cit. p. 246.

confessor possit inducere confitentem ad eligendum sibi sepul-
 turam". Quaestio 28 is "Posito quod aliquis confiteatur
 alicui religioso habenti confessandi potestatem, et ille
 religiosus loco poenitentiae iniungat confesso quod nunquam
 confiteatur alii quam sibi dum vixerit, vel si de eo humanitus
 contingat, non alicui nisi de religione sua, utrum ista poeni-
 tentia fuerit erronea".¹ Duns Scotus refers with approval to
 the bull Inter cunctas of 1304 in his Reportata Parisienses.²
 Other English theologians who joined in are known to us, as
 yet, only through brief and frequently obscure notices by
 Tanner and Bale.³

A detailed study of manuscripts existing in England for
 the rest of the fourteenth century, would reveal intimate
 connexions between the earlier controversies in Paris, and
 later writings in England on the same subjects. There seems
 to be a direct descent of ideas from St. Amour, Ghent and
 Pouilli, to Fitzralph and Wyclif. There are also some con-
 nexions between the English manuscripts themselves; and
 possibly the personal contacts behind these links would be
 illuminating. All that can be done here is to point out some
 of the relevant manuscripts, especially those which contain

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1. Glorieux, La Litt. quodl., I, 246; P. Ehrle, "Nikolaus Trivet, sein Leben, seine Quolibet und Quaestiones ordinaria", in Festgabe Baeumker, 1923.
 2. Gratien, op. cit., p. 349 n.; Delorme, op. cit., p. xiv.
 3. Cf. infra p. 154.

practical criticisms of the friars, as theories of apostolic poverty form too large a subject to be discussed here.

Among the extant manuscripts which may be mentioned is a quaestio, De validis mendicantibus, of which several manuscripts exist; and two treatises by Jean d'Anneux. The quaestio is undoubtedly by Thomas Wylton, who was appointed chancellor of St. Paul's on 7 October 1321.¹ It was written before the bull Ab conditorem, issued by John XXII in 1322, which rejected the theory of "use" of goods by friars;² and

1. Hennessey, Novum Repertorium, p. 13; Tanner, Bib. Script. Brit., p. 778; Bale, Index, p. 460. The quaestio is in Bodl. MS. 52, ff. 140v-146, and in Bodl. MS. 158, ff. 147-152^v (without title; incipit "utrum viri ad corporales labores validi"), and elsewhere. In Lambeth MS. 357 it is in two parts; the first begins "Queritur an danda sit valido" and the second as above. I have not seen this manuscript, and according to the catalogue it is here anonymous. Dr. H. C. Hughes in her thesis on Fitzralph (An Essay introductory to the De Pauperie Salvatoris of Richard Fitzralph; Ph.D. Thesis for the University of Manchester), attributes the quaestio to Fitzralph. But in Bodl. MS. 52 the second part is clearly attributed to Wylton. Bale and Tanner state that it was written by him apparently on this authority; they quote the incipit of the second part alone. Pere Glorieux (Repertoire des Maitres, p. 461) quotes this work as "Tractatus de validis Mendicantibus numquid sint in statu perfectionis" and refers to it in Digby MS. 75, ff. 122-5.

2. On this see Douie, The Nature and the Effect of the Heresy of the Fraticelli, c. VI, The Controversy between John XXII and the Franciscan Order upon the question of the poverty of Christ and his Apostles. Dr. Douie has also printed three treatises by English Franciscans, Archivum Franciscanum, 1931, pp. 341-369; 1932, pp. 210-240.

3. No. 114, art. 15, f. 113; listed by Voellmy, Catalogue of the Manuscripts of Lincoln Cathedral Library, pp. 81-2.

4. See Perot, la Faculté de Théologie de l'Université de Paris, III, 231-2.

it is mainly concerned with evangelical poverty, said to be without warrant in Scripture or in the Fathers. The work ends with a criticism of the friars as confessors. They deceive people by pretending to have powers of absolution when they do not possess them. They withdraw men from their parish priests and reduce the feeling of shame engendered by confession, because a man feels more shame in confessing to a priest he meets every day than to a stranger he may never see again.¹ These are familiar accusations; the whole treatise is rather trite but the copyist ends "Explicit quaestio notabilis bene disputata pro et contra de validis mendicantibus".

Jean d'Anneux confined himself more closely to criticisms of the friars as confessors. His first treatise is in a manuscript of Lincoln Cathedral Library, with several lives of the Blessed Brigit and other theological tracts.² In the prologue it is briefly stated that it was written in 1326, by M. John de Annosis, then regent master in Paris. He had determined on its subject matter on 1 February 1326, and as none of those present objected, he published his views in this work. Very little is known of this theologian apart from this, though he is said to have been the Socius of John of Pouilli.³ He gives

1. Bodl. MS. 52, f. 145^v,

2. No. 114, art. 15, f. 113; listed by Woolley, Catalogue of the manuscripts of Lincoln Cathedral Library, pp. 81-2.

3. See Feret, La Faculté de Théologie au Université de Paris, III, 231-2.

us another detail in course of the argument. Speaking of the bull Ad fructus uberes (1282), the difficulties of its interpretation, he describes the decision of the Paris masters, the attitude of Henry of Ghent in discussing the matter "Sicut patet in suis quaestionibus de quolibet"; then he tells of the assembly of St. Bernard (1286), when various prelates summoned the University of Paris to support them, "et ego tunc scolar interfui cum aliis scolaribus".¹

The text of the work is from Hebrews XIII, 17:- "Obedite praepositis vestris, et subiaceite eis. Ipsi enim pervigilant quasi rationem pro animabus vestris reddituri". The aim of the writer is said to be to recall to people and prelates the personal necessity of observing the terms of Omnis utriusque Sexus which defines their relations on confession. This prologue concludes with a profession of obedience to the Church and promised to withdraw anything in it judged erroneous.

The treatise itself is in four parts. The first is on the delights of obedience and the dangers of disobedience. The second points out the efficacy of confession (f. 106); the third is headed "De confessione ordinario" i.e., confession to the parish priest (f. 107^v); and the fourth, the longest and most interesting, is entitled "De confessione adventicio," by which the writer means confession to anyone who is not the penitent's priest (f. 108^v). In this last part

1. L.C.L., no. 114, f. 109.

Jean shows himself conversant with previous discussions of the points he raises, but it is not merely a rechauffé of earlier criticisms. It is perhaps significant that he is more concerned with practice, and the actual effects of the Mendicants' privileges on themselves, the people and the secular clergy. Six reasons are produced why people ought not to confess to friars. They lose thereby the virtue of obedience, because natural piety and the law of the Church require a man to confess to his parish priest. Secondly, friars do not help the poor, but leave them naked by the wayside. On the other hand, they do pursue the rich, and persuade them to be buried in their places. Fourthly, they sin in selling spiritual goods, "non debent vendere quod non est vendibile". Fifthly, they procure privileges for temporal gain, and, lastly, they withdraw men from their devotion and reverence for the secular clergy and cause the latter great hardship. Equally familiar criticisms are levelled at the friars as private confessors, and especially at their reluctance to prescribe severe penances for the rich. The question of whether a curate ought to give communion to one of his parishioners who says he has confessed to a friar, is answered in the negative, because the curate has to render account to God of the souls of his flock.

This manuscript is not known to have been in England before the seventeenth century. The second treatise by the same writer seems to be extant in only one manuscript, Bodl. MS., 52, ff. B0-

which was copied in England in the fifteenth century.¹ It was compiled at Avignon and issued on 7 December 1328; it was instigated by the struggle between John XXII and the Franciscans, and consists of a violent denunciation of the theory of apostolic poverty. The titles of works attributed to another writer, William of Exeter (claruit 1330) make it likely that he also participated in that stage of the controversy begun by John XXII. His "De Paupertate contra fratres" seems to have been written against Ockham, but whether he defended the conventuals, or attacked them likewise, does not appear.²

The name of the great Carmelite, John of Baconthorpe (1346) ought not to be omitted here. One of the interesting features of this fourteenth century controversy is the emergence of Carmelites as defenders of the Mendicant orders in controversy. Two works of this sort are attributed to him: "Disputationem de ducenda fratria seu fratris relicta" and "Contra Johannem de Poliacco". On the other hand, it is said on Wood's authority that he was a strong opponent of the Mendicants in Oxford. This seems unlikely, and the fact he was

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1. Summary Catalogue, no. 1969; mentioned by Feret, loc. cit. See Douie, op. cit., pp. 170-1; and a summary of the work in Hist. Litt., XXXV, 455s.
 2. Two other works are entitled "Pro ecclesiae proprietate" (inc. "Saepe expugnauerunt me a iuente") and "Determinatio pro fratribus Mendicantibus". This latter is not always ascribed to him. Bale, Index, p. 124; Tanner, op. cit., p. 356.

the Oxford instructor and friend of Richard Fitzralph is no evidence pro or contra, because Baconthorpe died before Fitzralph's attitude to the Mendicants became embittered.¹

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1. Bale, Index, p. 179; Tanner, op. cit., p. 60; D.N.B. I do not know whether these two works are extant. Another Mendicant apologist who may be mentioned is Adam Woodham or Godham, a Franciscan. Tanner, op. cit., p. 329; Bale, Index, p. 8; Little, Grey Friars in Oxford, pp. 172-3.

remains to be read before the final details are revealed. The archbishop is well known as a preacher; the ninety-one Latin sermons remaining are a rich store-house for the student of mediæval homiletical literature.² His work on the poverty of Christ and his Apostles, part of the long controversy originating between John VII and the Spirituals, has attracted much attention, partly as a source for Wyclif's doctrine of dominion. The other controversial sermons and writings, however, have not been studied as a whole, though Fitzralph was the major opponent, with the exception of Wyclif, (to some extent the

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1. An Essay Introductory to the De Pauperie Salvatoris of Richard Fitzralph, archbishop of Armagh, P.A.S. thesis.
 2. There are two collections existing. Collection A is in Bodl. MS. 144, Bened. MS. 363, and St. John's College, Oxon. MS. 68; this contains ninety-one sermons. Collection B is in New Coll. MS. 66 (85 sermons). Dr. Owen has used Bened. MS. 363 (translating in Mediæval England, pp. 19-14 etc.).
 3. The first four books were printed by Dr. E. Luth Poole as an appendix to Wyclif's treatise De Dominio Divini for the Wycliffe Society. The remaining three have been printed, edited by Dr. Hughes. On the work see her thesis, Bodleian MS. 144, pp. 198-200; and R. L. Poole, Illustrations of Mediæval Thought and Learning, p. 224. The best general study otherwise of Fitzralph is by Dr. Workman, John Wyclif, I. 125-151 etc.

III. Fitzralph and the Friars.

The story of Fitzralph's attack on the Mendicants in the mid-fourteenth century is very well known in an incomplete form. Miss Helen Hughes has recently filled in some of the gaps and corrected some mistakes,¹ but some manuscript material remains to be read before the final details are revealed. The archbishop is well known as a preacher; the ninety-one Latin sermons remaining are a rich store-house for the student of mediaeval homiletical literature.² His work on the poverty of Christ and his Apostles, part of the long controversy originating between John XII and the Spirituals, has attracted much attention, partly as a source for Wyclif's doctrine of dominion.³ The other controversial sermons and writings, however, have not been studied as a whole, though Fitzralph was the major opponent, with the exception of Wyclif, (to some extent the

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1. An Essay Introductory to the De Pauperie Salvatoris of Richard Fitzralph, archbishop of Armagh, Ph.D. thesis.
 2. There are two collections existing. Collection A is in Bodl. MS. 144, Lansd. MS. 393, and St. John's College Oxon. MS. 65; this contains ninety-one sermons. Collection B is in New Coll. MS. 90 (85 sermons). Dr. Owst has used Lansd. MS. 393 (Preaching in Mediaeval England, pp. 10-14 etc.).
 3. The first four books were printed by Dr. R. Lane Poole as an appendix to Wyclif's treatise De Dominis Divino for the Wycliffe Society. The remaining three have been transcribed by Dr. Hughes. On the work see her thesis; Douie, op. cit., pp. 198-200; and R. L. Poole, Illustrations of Mediaeval Thought and Learning, p. 284. The best general study otherwise of Fitzralph is by Dr. Workman, John Wyclif, I, 126-131 etc.

Irishman's spiritual heir), of the friars in the pre-Reformation period. A sketch of the outward facts of the story, and some indication of sources which remain to be studied, may be attempted here.

The future archbishop was an eminent Oxford scholar, taking his master's degree in 1325 and acting as chancellor in 1332 to 1334. His friendship with Grandisson, bishop of Exeter, dates from these Oxford days. After ten years as dean of Lichfield, 1337-47, Fitzralph was provided to Armagh, being consecrated by Grandisson and acting as the latter's suffragan for a short period. His sermons cover the period 1337 to his death in 1359, at Avignon.¹

Fitzralph's hostility to the Mendicants cannot be traced back further than 1350. Until then, relations between them had been friendly, and the archbishop had preached in Mendicant

1. D.N.B., (by R. L. Poole; correction by Miss Hughes) etc. Miss Hughes writes "What Fitzralph did when he ceased to be chancellor of Oxford (1334) for the next two years is not certain. He may for a time have joined the household of Richard de Bury, bishop of Durham, though the only evidence for this is a remark to that effect by William de Chambre who says that Fitzralph was one of the clerks in whose company the Bishop greatly delighted, together with Thomas Bradwardine, Walter Burley, John Mauduit, Robert Holcot and Richard Kilwyngton (Hist. Dur. Script., p. 128) - a notice which is supported by the fact that Kilwyngton afterwards took a leading part in the controversy with the friars, and was dean of St. Paul's when Fitzralph was invited to preach there in 1356-7". Op. cit., p. 49.

1. Hughes, op. cit., p. 113, referring to passages 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

pulpits in Avignon and Drogheda. Miss Hughes has however collected a few rather disparaging remarks about friars from these early sermons. In an undated sermon to the Franciscans in Avignon, Fitzralph compared the relative merits of a virtuous use of temporal goods, and of giving them up entirely, greatly in favour of the former. He also suggested that it was unwise for friars to go alone into private houses, though he did not accuse them of illicit relations with women. "As early as 1346, he objected to the tendency on the part of the laity to make use of churches other than their parish church, - hinting at the drift towards the friars' churches, though he did not say so openly - and warned them that avoidable ignorance is not a sufficient cloak for sin. But there is nothing in this preaching, until 1350, to suggest the likelihood of a public controversy with the friars".¹

In the prologue to De Pauperie Salvatoris the archbishop himself explained how he came to write on that subject. In 1349 or early in 1350, Clement VI wished more information to be gathered about the question of apostolic poverty, and he questioned theologians in Avignon, where Fitzralph himself was at that time, about dominion and the right of using created things, and the other connected problems, especially the agreement or disagreement between the decretals of Nicholas III and

1. Hughes, op. cit., p. 113, referring to sermons 71, f. 141, 77, f. 176^v and 20, f. 32^v in Bodl. MS. 144.

John XXII on the subject. Fitzralph soon became absorbed, and wrote De Pauperie Salvatoris in the years 1350-1356. His commission from Clement VI started him in his campaign against the friars. "The dispute arose in the first place out of his position at Avignon as a preacher and administrator personally known to the Pope, and as one whose opinion on difficult problems of church policy was considered worth seeking".¹ On the other hand, in 1350 Fitzralph was approached by various prelates to preach on the friars, and delivered a most practical, reasoned, but extreme criticism of the friars, of the same sort that we have previously considered. It consisted

of practical suggestions, for which his adverse conclusions expressed in the De Pauperie Salvatoris form the philosophical and theological basis; and while the latter may have been the academic conclusions to which impartial study led Fitzralph, the former have all the appearance of being the result of practical diocesan experience.²

This episode, however, was merely preliminary. "It was in London, at Paul's Cross, in the year 1356, that Fitzralph beat 'the drum ecclesiastical' with such challenging violence

1. Hughes, op. cit., p. 113.

2. Miss Hughes does not agree with previous writers that Fitzralph had been commissioned by the English clergy to lay before Clement VI their complaints against the friars. For the connections between Fitzralph and the English prelates, and between him and Oxford, see supra, pp. 121 etc. Four have been printed (see infra). The first and longest of these deal with the conditions of Christ's kingdom on earth, the third with confession, and the fourth, an indictment of foolish speaking, deals with the suggestions levelled at Fitzralph by the friars.

that the battle over evangelical poverty and the privileges of the friars was to rage more fiercely than ever in city pulpit and university schools for years to come.¹ In 1356 the affair becomes pre-eminently an English one. Coming to London in that year, Fitzralph found a discussion in progress on the poverty of Christ, started by Richard Kilmington, dean of St. Paul's. In a series of seven or eight sermons² the archbishop allied himself with opponents of the friars, and Roger Conway, a Franciscan, procured his citation to Avignon, though the appeal was made in the name of John of Arderne, an Augustinian friar.

The details of the subsequent proceedings have not been established. Until the manuscripts are read, nothing can be added to the scattered and contradictory notices collected by Dr. Workman and R. L. Poole. Reports of appeals, and pleadings before a commission of four cardinals set up by the Pope, are found in several manuscripts. It seems likely that Fitzralph's death in 1260 cut short the case before a formal decision had been reached, but it is equally likely that the case would have been concluded against him. On 1 October 1358 Clement ordered the English episcopate not to hinder the friars from

1. Owst, op. cit., p. 13.

2. According to Fitzralph himself, in the prologue to the Defensio Curatorum of 1357 (Brown, Fasciculus, II, 466). Four have been printed (see infra). The first and second of these deal with the conditions of Christ's ministry on earth, the third with confession, and the fourth, an indictment of foolish speaking, deals with the accusations levelled at Fitzralph by the friars.

hearing confessions and burying the dead, and on 3 April 1359 the decree Vas electionis was confirmed.¹

Manuscripts containing a wealth of information on the process are the following:-

- (i) Sidney Sussex MS. 64 \triangle 4. 2.
This is the most important and contains a great variety of anti-Mendicant material. A list of its contents is to be found in the Catalogue of the Manuscripts of Sidney Sussex College.
- (ii) Bodl. MS. 158.
- (iii) Bodl. MS. 865.
- (iv) Lambeth MS. 121.
- (v) Lambeth MS. 1208.
- (vi) Peterhouse MS. 223.

This list may be followed by a list of Fitzralph's controversial sermons and writings, with the exception of De Pauperie Salvatoris in chronological order so far as this can be ascertained.²

- (i) Propositio Ricardi Archiepiscopi Armachani Hibernie primatis ex parte prelatorum et omnium curatorum totius ecclesie coram domino nostro papa. Avignon, 5 July 1350. Inc. Unusquisque in quo vocatus est.
Lansdowne MS. 393, ff. 243v-248.
New College MS. 90.
Lambeth MS. 121, art. 1.
Bodl. MS. 144, f. 251v.

Mentioned by Bale (Index, p. 344) and Tanner

1. Cal. Pap. Lett., III, 596; Little, Grey Friars of Oxford, p. 239 note.

2. This list is largely reproduced from the Catalogue made by Miss Hughes of all Fitzralph's works.

- (ii) Four Latin sermons delivered at St. Paul's Cross in the winter of 1356-7. These were printed at the end of another work by Fitzralph De Quaestionibus Armenorum, by Jean Petit (ed. Sudoris, at Paris, 1511). Miss Hughes has found five MS. copies apart from the big general collections. (1) Sermon IV, given by Bale (Index, p. 344) as a separate work Contra fratrum appellationem, is found alone in Bodl. MS. 865.
- (iii) Defensorium Curatorum. Avignon, 8 November 1357. Inc. Nolite iudicare secundum faciem. (2) Printed in E. Brown's Fasciculus Rerum Expetendarum (1690), II, 466-486, and in M. Goldast's Monarchia, II, 1391-1410.
- (iv) Obiectiones et Responsiones. Probably written at Avignon soon after the sermon Defensorium Curatorum. Inc. Quia in propositione super facta.
 Lansdowne MS. 393.
 Lambeth MS. 1208, f. 197^v
 Lambeth MS. 121, ff. 222^a (212^a)-228^b (218^b).
 Sidney Suss. 64 Δ 4. 2. art. 16, f. 89.
 Peterhouse MS. art. 3, f. 55.
 Durham MS. 32 B IV 4.
 Bodl. MS. 158, ff. 165-171.
 Bodl. MS. 144, ff. 271-279.
- (v) Notes on the bull Vas electionis (1321). Inc. Quod confessi fratres etc. Ideo petitur declaratio.
 Lansdowne MS. 393.
 Bodl. MS. 865 f. 55.
 Sidney Suss. MS. 64 Δ 4. 2. art. 18, f. 97.
 Lambeth MS. 1208, ff. 76-98.
 Peterhouse MS. 223, ff. 61-70.

1. Bodl. MS. Auct. F; Lambeth MSS. 121 and 1208; Peterhouse MS. 223; and Sid. Suss. Coll. MS. 64 Δ 4. 2.

2. Trevisa's translation of this has been printed by A. J. Perry, E.E.T.S., Orig. Series, 97, pp. 39-93.

in their own churches and on public ground, unless the "prelates"

I have used the copy in Lansdowne MS. 393, ff. 543-45.

wished to (vi) *Replicationem contra opusculum fratris Rogeri de Conway.*

This work is mentioned by Tanner (p. 285) but there is no manuscript extant. A copy is said to have existed in the possession of Baluze (D.N.B.)

The privilege of the friars on this head, calls for severe criticism; the faculty they have to hear confessions "usquam in toto superflua est et penitus reputanda". Three main arguments, with others subsidiary, are adduced to prove this. The first is the sufficiency of the old law without

The first polemical sermon, that of 1350, is the most interesting of the five controversial works, though the Defensio Curatorum is better known, as it has been printed so often. The earlier one is briefer, clearer and more simply planned; all the later works are elaborations and embroideries of points first made in this sermon, with a good deal of repetition. It is surprisingly mature, if Fitzralph had only just come to the conclusions expressed in it.

The sermon¹ takes the form of a commentary on the terms of Super cathedram, and is divided into three parts on the three sections of the bull, on preaching, confession and burial. These three sections are labelled obscura, superflua and dura respectively.

(i) Preaching.

By the terms of the bull, friars were permitted to preach in their own churches and on public ground, unless the "prelate"

1. I have used the copy in Lansdowne MS. 393, ff. 243v-48.

wished to preach at that hour. These terms are obscure, because friars contend that "prelate" means bishop or other high authority, not rector, vicar, or parish priest.¹

(ii) Confession.² The privilege of the friars on this head, calls for severe criticism; the faculty they have to hear confessions "tamquam in toto superflua est et penitus amputanda". Three main arguments, with others subsidiary, are adduced to prove this. The first is the sufficiency of the old law without the intrusion of the friars. For twelve centuries the Church had managed without them, and even now had not invited these assistants, but had had them thrust upon her. If more help was needed in parishes, it would be better for the bishop to appoint assistants, friars if he liked, for the parish priests; going about his diocese, the bishop can see where help is needed and direct it to its proper channel. It is both bad and useless for independent friars to work alone.

Secondly, the motives of the friars in seeking and keeping this privilege can only be attributed to avarice. No one should take upon himself honour unless called to it by God.³

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1. The usual meaning of the word is "one who has 'prelacio'" i.e. spiritual jurisdiction.
 2. f. 244.
 3. The text of the whole is from I Cor. 7, 24: "Brethren, let every man, wherein he is called, therein abide with God". Verses 17-24 are relevant; verse 18 runs "Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised".

It is certainly an honour to act as confessors to the great, and the covetousness friars show in desiring this honour is a great stain on their state. Moreover, it is the pecuniary gain from it that they desire, because other holy men, monks of all orders and seculars, have not striven to hear confessions.¹ Nor do friars wish to administer those sacraments to which no gain is attached, for instance baptism or extreme unction, though they could render assistance to the parish priests by doing so. The same remark is made in the fourth London sermon of 1357, and in the Defensio Curatorum of November 1357.²

Thirdly, the friars do away with much of the practical good resulting from confession, by trying to take the place of the curate when it cannot be usefully done. It is as bad that two

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1. Cf. Sermon III of 1356-7, also on confession, (ed. Petit), f. clxi. "Item nullus sanctus ordo possessionatorum sive alius homo sanctus petit tale officium sibi committi scilicet ut possit alienorum parrochianorum confessiones audire". Therefore it is a "commoditas temporalis" which incites the friars. The same sentiment is expressed in the Defensio Curatorum (Nov. 1357, Brown, op. cit., p. 479).
 2. Ed. Petit, f. clxxiiii; Brown, op. cit., p. 478. The latter runs "non procaverunt sibi privilegia alia super aliis articulis sacerdotalis officii, scilicet ut possent pueros baptizare, ut possent in subsidium curatorum in die paschae parochianis sacramentum Euchristie ministrare, aut extremæ Unctionis eis sacramentum conferre". It is not unusual that Fitzralph should pick out the Easter communion and extreme unction in this connection, for these two sacraments were jealously guarded by the seculars. These same words appear in Omne Bonum, Royal MS. 7 E VI, f. 159^v.

men should undertake the charge of one man's soul as that two doctors should try to heal his body, using different medicines and attending to different parts of him.¹ Man and wife should have the same confessor, for they are not two but one flesh.² Confession to a friar also benefits the penitent less than to his own priest, because the shame which is the great part of penitence is diminished. Moreover, the curate is easier of access, and can advise the penitent on his death bed with greater efficacy if he knows the dying man's previous life.³

(iii) Burial.⁴

The clause in Super cathedram which gives the friars libera sepultura is the rigorous part of the bull. It is contrary to the law of nature by which a man may wish to be buried with his parents; also to the law of the Church by which parish churches were appointed as the proper place of burial, so that men should be buried where they have received the sacraments. The bull entails a triple hardship, to the rectors, to the friars themselves, and to the people.

(a) The rectors often cannot get hold of legacies made to them because friars are executors of the wills and for many

1. The same image in the same words occurs in Sermon III (ed. Petit, f. clxii).

2. Cf. ibid., f. clxii; Brown, op. cit., p. 471.

3. Cf. ibid., p. 471.

4. ff 247.

reasons the parish clergy dare not cite them before their bishops, though they themselves are summoned by the friars. The privilege of the friars has, in fact, made it almost impossible to bring them to justice, because they cannot be summoned in the ordinary courts.¹

(b) It is hard on the friars because it disables them from following their profession by enriching them and distracting them with law suits; indeed it is a symptom of their degradation, as they desire the privilege because it is lucrative.

(c) It is hard on those who are buried in the friars' churches, because they lose some of the virtue of obedience. The parish church is ordained by God as the place for burial; others are merely permitted. Also prayers and offerings made in the parish church are more acceptable to God than those made elsewhere.

This threefold division of hardship to the three parties was taken up again seven years later in the Defensio Curatorum, and elaborated with greater detail. The whole sermon is a magnificent intellectual effort, and has all the freshness and vigour of something that has been personally experienced. Like

1. Fitzralph says that once he wished to judge a case in which the friars were accused of seizing goods wrongfully after a man's death. He was unable to proceed in the case because the friars asserted that his duty as conservator of their privileges was not to judge them but to protect them. This is the only evidence that the Archbishop ever was conservator

the last sermon, it sounds a very practical note and is far removed from academic and theoretical barrenness; it reads like the work of an administrator interested in practical affairs, not that of a dialectician spinning a web of abstract thought.

The text of the sermon is from John 24, 7: "Judge not according to the appearance, but judge righteous judgments." Before passing to the injurious effects of the friars' privileges, the preacher points out the positive superiority of the persons and churches of seculars for the confessions and burials of the people. They are the persons and places ordained by God,¹ and the penitent need have no fear that they lie under sentence of excommunication or interdict. The friars and their churches may very well lie under this ban, because friars induce people to be buried in their churches and dissuade people from paying tithe. Moreover, they give absolution in reserved cases; and all these are offenses which make the friars excommunicate ipso facto.² Fitzralph concludes "quod quisque

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1. He quotes Deut. XII, "But unto the place which the Lord your God shall choose . . . to put his name there . . . thou shalt come, and thither ye shall bring your burnt offerings". Brown, op. cit., p. 467.
 2. As an example he says that though in his own diocese of Armagh about two thousand people yearly were excommunicated for homicide, and other major sins, scarcely forty a year came to the archbishop or his penitentiary for absolution. Yet all the others received the sacraments, because friars have presumed to lift the sentences. Ibid., p. 468.

parochianus confessus fratribus ordinariis neglectis iuxta potestatem quam habent post confessionem huiusmodi remanet in peccato mortali et a nullo peccato mortali absolvitur". He posits the old dilemma between the terms of Omnis utriusque sexus and Ad fructus uberes, invoking the name of John of Pouilli, and asserts that "actus confessionis est iterabilis meritorie".¹

After this the preacher pointed out the hardships attendant on the active work of the friars, hardships to the people, to the clergy, and to the friars themselves. Many of the arguments of 1350 reappear here. Some of the hardships to the clergy are new. The bad effect on the universities, of the friars' misuse of the confessional to induce youths to enter their orders, and of the consequent reluctance of parents to send their sons to the universities, is injurious to all the clergy. Fitzralph makes here the famous assertion that the numbers at Oxford had fallen from thirty thousand to six thousand from this cause. Also the friars became so rich by hearing confessions and burying the dead, that they buy up all the books in the universities, and none remain for seculars.

The effect on the friars themselves is discussed in great detail, in the remainder of the sermon. Their behaviour causes

1. Brown, op. cit., p. 470. This is discussed at greater length in the treatise on "Vas electionis". Lansd. MS., 393, ff. 272-283v.

and is caused by avarice, disobedience, and pride. Many arguments of different value are brought forward to justify the contention that the Friars Minor, in particular, have lapsed gravely from their original profession.

Even without them, however, he would stand as a preceptor well known in his own period, from the number of his opponents. Oxford and London resounded with Mendicant onslaughts on his teaching, and with the retaliatory attacks from his supporters. The main reasons dwarf the interest and importance of the controversy as a whole. One is that the majority of the participants are known to us only through the catalogue of Bale and Tanner, as their manuscripts have disappeared from our libraries. The second is the emergence of Wyclif a few years later, when issues broader than those of apostolic poverty and privilege were raised. Three parties then became discernible; the first of Mendicants and the champions of orthodoxy; that of Wyclif and other heretics; and thirdly, a middle party which supported orthodoxy but attacked the friars for practical reasons as privileged. The identification of friars and orthodoxy is complete; that of their opponents and heresy is not. For the present purpose, however, two groups only, friars and their critics, will be distinguished.

All four Mendicant Orders banded together to defend themselves against Wyclif. Their common enemy was a tract by the Franciscan Roger Conway, "Contra Armandum in sacris con-

III. After Fitzralph.

The sermons and writings of this great prelate are a sufficient memorial to his powers of speech. Even without them, however, he would stand out as a preacher well known in his own period, from the number of his opponents. Oxford and London resounded with Mendicant onslaughts on his teaching, and with the retaliatory attacks from his supporters. Two main reasons dwarf the interest and importance of the controversy as a whole. One is that the majority of the participants are known to us only through the catalogues of Bale and Tanner, as their manuscripts have disappeared from our libraries. The second is the emergence of Wyclif a few years later, when issues broader than those of apostolic poverty and privilege were raised. Three parties then became discernible; the first of Mendicants and the champions of orthodoxy; that of Wyclif and other heretics; and thirdly, a middle party which supported orthodoxy and yet attacked the friars for practical reasons as privilegiati. The identification of friars and orthodoxy is complete; that of their opponents and heresy is not. For the present purpose, however, two groups only, friars and their critics, will be distinguished.

All four Mendicants Orders hastened to defend themselves against Fitzralph. Their magnum opus was a treatise by the Franciscan Roger Conway, "Contra Armachanum in materia con-

fessionis," or the Defensio Mendicantium.¹ Two works on this subject by another Franciscan, William Woodford, who died in 1397, still exist in manuscript.² Even the provincial of the Augustinian friars, who had not hitherto participated in the quarrels over poverty, Geoffrey of Hardeby, now joined in with a "scripta prodigiosa adversus Armachanum".³ Further, the distinguished Carmelite Richard of Maidstone, who died in 1396, produced a work described as Protectorium Pauperis, and Determinationes against Fitzralph's supporter John Ashwardby.⁴ Dominican interest in the poverty of Christ and his apostles was never strong. On this occasion, however, they were represented by William Jordan, with his "Apologia Fratrum Mendicantium adversus Utredum Boldun monachum".⁵

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1. Printed in Goldast's Monarchia, II, 1410 etc. Another work by the same writer is mentioned by Bale (Index, p. 400); "Intellectum fratrum super eadem constitutione (Vas electionis)".
 2. "Pro Mendicitate Christi defensorium (inc. Postquam dominus armachanus multas errores in septem libris)" and Contra errores eiusdem (inc. quo ad errores contentas in predictis libris)". The manuscripts are listed by Dr. Little, (The Grey Friars in Oxford, pp. 246-9).
 3. "De pauperie Salvatoris". The first page of this is in (B.M.), Royal MS. 7 B 3, f. 85b, and the remainder of it is in the Oxford MS., Digby 113. It was used later by a Carmelite friar, William Bintreus, in "Apologia contra Impugnantes suae sectae Mendicitatem", Tanner, op. cit., p. 101.
 4. Ibid., p. 627; Villiers de St. Etienne (Bibliotheca Carmelitana, pp. 682-3) says the former work is in the Bodleian.
 5. Quétif and Echard, Scriptores Ordinis Praedicatorum, p. 695. In Bromyard's Summa predicantium there is a somewhat dry and abstract discussion of Paupertas. Another Dominican, Henry Bidwell, has been claimed as a supporter of both sides.

Conway's treatise is the best known among these. In discussing the power of giving absolution, he says that the power is double ; power itself and potestas executionis. The latter may be ordinary, extraordinary or committed, or mediary, and this last is the power that Friars have by the Caput Rudum. Moreover, the term proprius sacerdos does not necessarily mean the parish priest; it may include bishop or Pope.¹ Fitzralph's reply to this is now lost, and Richard Kilynton or Kilmington's work, in his defence, Contra Rogerum Conway does not appear to be extant;² nor does a treatise by the Lollard John Aston or Ashton, Contra Mendicitatem otiosam.³

A manuscript which may well have been written before these writers took up the problem, is the encyclopedia Omne Bonum⁴ by James the Cistercian, another vehement opponent of the Mendicants. This manuscript raises several problems which can only be indicated here, not elucidated. The chief difficulties are the date, and the precise nature of its connexions with Richard

Quétif and Echard, (op. cit., p. 647) quote a notice from Rainaldus about a work of his against Pouilli; Fitzralph and Wyolif (extat Vat. 4109); but Valeis (Hist. Litt., XXXIV, 258) and Sikes, (op. cit., p. 221) quote Bietwell as the friend of Fitzralph and the disciple of Pouilli.

1. He quotes John Andraea:- "quod Papa, episcopus proprius: legatus in provincia, archipresbyter sedis, presbyter Parochialis, sunt proprii sacerdotes". Goldast, op. cit., II, 1413.
2. Bale, Index, p. 353. He also wrote Contra Fratres (inc. "quod dominus archiepiscopus Armachanus").
3. Tanner, op. cit., p. 55.
4. Royal MSS. 6 E VI and VII.

Fitzralph. Dr. Douie wrote that "The subject matter under 'Fratres' . . . is taken mostly from William of St. Amour's 'De Periculis Novissimorum Temporum' and from Fitzralph's sermons against the Mendicants" and that the writer "had obviously followed with palpitating eagerness every stage in the quarrel between the Archbishop Fitzralph and the Minorites 1357-60".¹ It is true that in some parts of the book Fitzralph's writings and sermons are quoted with great approval. On the other hand, the whole work is enormous and its writing must have been spread over a long period. The terminus a quo is as early as 1317 or 1326; and the later part of the second volume seems to have been written sometime after the rest of the book. Without ~~knowing~~ more precisely the date of the article "Fratres", in the early part of the book, though not earlier than 1330, it is impossible to say whether James was drawing upon Fitzralph, or whether Fitzralph made use of the former's work. Dr. H. C. Hughes pointed out these two alternatives.² Both writers discussed the same subjects, and used

1. Douie, op. cit., p. 200; art. Fratres, MS. 6 E VI, ff. 154-162v.

2. Ph.D. thesis, op. cit., p. 126. She goes on "There is good ground for thinking that they were directly connected; so fine a point as the guilt of the friars in asking for privileges, while the Pope was guiltless in granting them (which is discussed at length by Fitzralph, in *De pauperie Salv.* VII, ch. 6, pp. 246-51) can hardly be common to both by accident. All that can be said is that these arguments were all in the air before Fitzralph made use of them".

most of the topics discussed, the privilege and manner of life the same sources, but even so the similarity seems hardly likely to be accidental, though the relationship itself eludes us. It is, however, unlikely that the archbishop, a man of great originality and character, whose works exist even today in many manuscripts, should adopt as his own large fragments of another man's work, existing only in one copy.

The writer's violent anti-Mendicant sympathies are chiefly evident in the article on "Fratres".¹ Its long title² enumerates

1. Also in comments and interpolations scattered in the body of the manuscript. Under absolutio (I, f. 22) he discusses the terms of Super cathedram. "Et potest dici quod isti fratres nec proprie dicuntur ordinarii nec delegati sunt cum in eis non cadit aliqua prelacio . . . nulla est ex parte confitencium eis subiectio etc." A marginal note by a collection of passages condemning "adulatio" (I, f. 49) reads "Nota quod ista auctoritates bene possunt adduci contra quosdam mendicantes religiosos istis deibus". In Volume I, f. 50^v and volume II, f. 115 friars' relations with women are criticized, and in volume I, f. 390^v their acceptance of infants as novices without the consent of their parents.
2. "De quibusdam privilegiis concessis fratribus predicatoribus et minoribus et etiam de eorum moribus et delictis et quales fuerunt primo et quales nunc et quale dampnum faciunt Rectoribus ecclesiarum et qualiter ingerunt se non vocati et de ista materia vide infra plene in diversis titulis et an vivant secundum evangeli et an sint in statu perfectionis" I, f. 154.

It is not to be forgotten that the writer was a Cistercian.

Other anti-Mendicant writers of the late fourteenth century who have left memorials to their hostility, but who cannot properly be called Lollards, are Walter Boleyn, Nicholas Hereford and Henry Crump. The friars succeeded in hunting them with the same brand as Wyclif, but Henry Crump at any rate, an

most of the topics discussed, the privilege and manner of life of the Mendicants, their faults, their departure from the intentions of their founders, and the damage they do to the seculars. There are thirty-six sub-headings, and under the twentieth (f. 157^v) the writer quotes most of the "signs" given by William of St. Amour for the detection of false prophets. The first important point made (c. I, and c. II) is that though the friars are privileged, some limitations are also laid on them; e.g. they are bound to preach that tithe ought to be paid to parish priests; they cannot profess anyone without a year's probation; they cannot acquire fresh loca without Papal licence; they are excommunicate ipso facto if they induce people to choose burial in their houses (f. 154). But the main thread which runs through the whole thesis, and of which the sub-headings are only variations, is the contrast between the original poverty of the Mendicants, and their present dubious ways of seeking and acquiring money. Greed, disobedience, and hypocrisy to their profession, are the charges levelled at the friars in every paragraph. There is more than moral indignation in all this; there is jealousy. It is not to be forgotten that the writer was a Cistercian.

Other anti-Mendicant writers of the late fourteenth century who have left memorials to their hostility, but who cannot properly be called Lollards, are Uhtred Boldon, Nicholas Hereford and Henry Crump. The friars succeeded in tarring them with the same brush as Wyclif, but Henry Crump at any rate, an

Irish Cistercian, belongs to that class of theologians, becoming extremely rare in fourteenth century England, who attacked the friars while wishing the rest of the ecclesiastical edifice to remain intact.

A short but bitter treatise in a British Museum manuscript seems to be now the only existing work by Uhtred Boldon deliberately written against the friars.¹ It is a reply to a "schedule" in which they had charged him with twenty-eight errors of doctrine. Boldon begins by expressing his resentment in general terms, and then refutes the charges one by one. He is said to have written two other works against mendicancy, Contra fratrum mendicitatem, and De perfectione private religionis.²

A report of a sermon by Nicholas Hereford ad populum in vulgari at Oxford on 15 May, 1382, is preserved in Bodl. MS. 240, ff. 848-50. The report was drawn up by a notary, John Fykys, at the request of the Carmelite friar Peter Stokes; perhaps it was meant to serve as a basis for a charge of heresy. The sermon as a whole is an attack on the wealth of the Church and its resulting corruption, beginning with the seculars and possessionati. "Deinde intendebatur hoc idem ostendere contra religiosos mendicantes scilicet de fratribus quod ipsi plus diligunt temporalia quam spiritualia. Quia illi non mendicant propter spiritualia sed propter temporalia. Et hoc patet inquit

1. Royal MS. 6 D X, ff. 283-5. There are other copies.

2. Bale, Index, p. 462; Tanner, op. cit., p. 743.

quia quacunq[ue] dederunt eis homines ipsi nunquam dicunt
sufficit".¹ When the "limitatores" have begged enough for
their convents they beg on their own behalf; priests in the
orders beg for annual masses; bachelors and masters plead
for money to support them at the university. Always the
burden of their song is money. Thus the sermon is a good
example of the new temper in England.

Reply was made by Stephen Patrington, in a work "Contra
Nicolaum Herforde", as given by Tanner² unless this is, or
has some connexion with, a letter dated 18 February 1382, to
the Duke of Lancaster from the heads of the four Mendicant
orders in Oxford, against Nicholas Hereford.³ In this letter
the friars complain that he had accused them of stirring up
the late rebellion. The reasons he gave are that the friars
impovertised the people for their support, set a bad example
of idle mendicancy, and instead of using their influence as
confessors to the great and to the people to pacify both
sides, acted as an irritant. Hereford's sermon three months
later shows that relations were still embittered.

The Cistercian, Henry Crump,⁴ opposed the friars on
deeper grounds of theology and jurisdiction, and from what we
know of his work he was greatly influenced by John of Pouilli.

1. Bodl. MS. 240, f. 848. 2. Tanner, *op. cit.*, p. 581.

3. *Fasc. Ziz.*, p. 292.

4. *D.N.B.*; Workman, *John Wyclif*, II, 124; *Fasc. Ziz.*, (R.S.) pp. 343-56.

In April 1385, he was condemned in Ireland by the Dominican Bishop of Meath on seven articles relating to the friars and their powers of hearing confessions.

(1) that those who confess to friars, monks or canons, or any other religious admitted by bishops in forma iuris, are bound to confess the same sins to their own priests i.e. the parish priest, once a year.

(2) if they do not do this they are eternally damned, because of their contempt of the statute Omnis utriusque sexus.

(3) the friars who hear these confessions and do not inform the penitents that the sins must be confessed again, are "falsi seductores populi non veraces doctores".

(4) by making voluntary offerings to friars the people are not excused from those they are bound to make three times a year to their own priests.

(5) confession to a "privileged" person avails nothing unless the same sins are confessed again to the parish priest. "Nec a suis peccatis potest a quocunque alio quam a suo proprio sacerdote absolvi".

(6) though people may confess to friars, the latter cannot give absolution, "quia beneficium absolutionis peccati praeiise incumbit eorum propriis curatis".

(7) though the parish priest be in mortal sin, he has more power to absolve his parishioners than any privileged friar however holy or blessed he may be.

Seven years later, at the Council of Stamford, 1392, Crump was again charged with anti-Mendicant heresies, and it was during these proceedings that the previous condemnation became known. A full report of the charges is given by the author of the Fasciculi Zizaniorum. On this occasion ten charges were brought against him. He denied ever holding them, and produced nine conclusions which he had held. The reporter gives only three of them, referring to a fuller account made for the archbishop of Canterbury, Courtenay, at the request of a Dominican John of Paris.¹ The first of those given is that any parishioner who without a licence from his parish priest, confesses to anyone having a general licence to hear confessions, is bound to confess all his sins to his parish priest at his annual confession. In the third, Crump stigmatised the opinion of the friars that the caput Dudum (i.e. Super cathedram) confirmed the ability of prelates, kings, nobles and people to confess to friars without a licence from their proprius sacerdos.

These criticisms seem almost archaic for their date, since Wyclif and the Lollards were making at this time a much more radical indictment of the friars, and not from the standpoint of the seculars.

1. I do not know whether Courtenay's register contains this account.

C O N C L U S I O N .

existence of heresy, drew the two parties, Mendicants and secular clergy, together. The slash between them ceased to be important or significant.

In the last quarter of the fourteenth century, criticism of the friars as interlopers from the point of view of the secular clergy, became merged into a more popular and satirical criticism. Together with the theological discussions of privilege and poverty pointed out in the last chapter, the popular lampoon was used as a vehicle for anti-Mendicant propaganda, and this type of criticism has been quoted and referred to time after time. Chaucer, Jack Upland, Piere Plowman, Langland, Skelton:- these names spring readily to mind in this connexion.

Miracle plays also helped to spread a view of the Mendicants which was caused by a moral, and Puritan temper, originating with Wyclif and the Lollards. It seems likely that Wyclif's poor priests were active agents in popularizing and stirring up among the people what became a normal fifteenth century attitude.

Their hostility to the Mendicants has obscured the fact that these critics were opposed just as much to the secular clergy as to the regular. Prevalent resentment at all ecclesiastical pretensions, and the increasing

existence of heresy, drew the two parties, Mendicants and secular clergy, together. The clash between them ceased to be important or significant.

In the earlier part of the century, however, their mutual jealousy and antagonism was a prominent feature of English ecclesiastical history. Though individual friars and seculars were sympathetic to each other, and though the system of licensing to hear confessions was a pacifying influence, every class of material yields new examples to illustrate the inevitability of the conflict. As one of the disintegrating and weakening forces within the mediaeval Church, it must be reckoned as one of the causes of the Reformation.

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Appendix. -1-

An alphabetical list of friars licensed to preach and hear
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confessions during the fourteenth century.

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Licences for four Orders of friars are collected
 in this list. After each name, the Order of the friar is
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 original it is included here after the diocese. Then follows
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Appendix.

An alphabetical list of friars licensed to preach and hear confessions during the fourteenth century.

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AINDERBY, Nicholas of, O.Min.

York, 20 Oct. 1350. Reg. Zouche, f. 279.

AINDERBY, Thomas of, O.P.

Replaced for York by William Bulwer, 12 Feb. 1350.
Reg. Zouche, f. 279.

AARON, O.Min., (lector of Bridgewater)

Bath and Wells, 4 May 1318. Reg. Drokensford, p. 11,
f. 14.

ALBY, John of, O.Min.

ABERFORD, John of, O.P.

York, 12 Feb. 1350. Reg. Zouche, f. 279.

ALDBOROUGH, or ALDBURGH, (MS. ALDEBURGH), John of, O.Min.

ABINGDON, Robert of, O.Carm.

Bath and Wells, 5 March 1322. Reg. Drokensford, p. 199,
f. 184.

ALDEBOROUGH, Nicholas of, O.P.

Lincoln, 8 July 1300. Reg. Dalderby, f. 107.

ACASTER, Adam of, O.Min.

York under Thoresby (1354-74), Reg. Thoresby.

ALFOUR, Lincoln, archdeaconry of Lincoln, one year, 30 Sept.

ACNESTON, or ATNESTAN, William de, O.Carm.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397.

Lincoln, 16 Sept. 1335, ibid., f. 514.

ALFRED, Exeter, 27 Oct. 1328. Reg. Grandisson, p. 420.

ACTHUM, Walter de, O.P.

York, limitation of Doncaster, 6 May 1318. Reg.

Melton, f. 226. Reg. Burghersh, f. 222.

ADAM, O.Min., (guardian of Bodmin)

Exeter, Cornwall, 7 March 1330. Reg. Grandisson, p.
558.

ADISHAM, John of, O.Aug.

Lincoln, one year, 3 April 1323. Reg. Burghersh, f.
359.

AFFECOTE, John, O.Carm.

Hereford, deanery of Ludlow, 23 March 1384. Reg.
Gilbert, p. 44.

AINDERBY, Nicholas of, O.Min.

York, 20 Oct. 1350. Reg. Zouche, f. 279.

AINDERBY, Thomas of, O.P.

Replaced for York by William Bulmer, 12 Feb. 1350,
Reg. Zouche, f. 279.

AISTREBY, see ASTERBY.

ANDERBY, Nicholas de, O.P.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19.

ALBY, John of, O.Min.
Ely, c. 1347. Add. MS. 5824, f. 120.

ANDERBY, William de, O.Aug.
Lincoln, 12 July 1318, Reg. Dalderby, f. 392.

ALDBOROUGH, or ALDBURGH, (MS. ALDEBURGH), John of, O.Min.
Ely, 6 Jan. 1341. Add. MS. 5824, f. 43.

ANDERBY, Thomas of, O.Aug.
Replaced for York by Adam de KYPIER, O.Aug., 20 Oct.

ALDBOROUGH, Nicholas of, O.P.
Lincoln, 6 July 1300. Reg. Dalderby, f. 10.

ANDOVER, John of, O.Min.
ALFORD, William of, O.Aug.
Lincoln, archdeaconry of Lincoln, one year, 20 Sept.
1344. Reg. Bek, f. 96.

ANN, William of, O.Min.
Bath and Wells for one year, 8 Oct. 1333, Reg. R. de

ALFRED, O.Min. p. 155.
Exeter, 27 Oct. 1328. Reg. Grandisson, p. 420.

ANTINGHAM, John of, O.Min.
ALGARKIRK, Alexander of, O.P. MS. 5824, f. 120.
Lincoln, 13 Nov. 1322. Reg. Burghersh, f. 322.

APPLEBY, Adam of, O.P.
ALIENAUNT, Geoffrey, O.Carm. Reg. Dalderby, f. 85.
Lincoln, deanery of Lincoln, 11 Feb. 1336. Reg.
Burghersh, f. 522.

APPLEBY, William of, O.Carm.
ALLISTON, (ALSTON ?), John de, O.Min. one year, 1 Aug.
Replaced for York by Adam of Askham, O.Min., 6 Jan.
1352. Reg. Zouche, f. 280.

APPELBY, Gilbert de, O.P.
ALTON, William of, O.Min. Reg. Dalderby, f. 387.
Lincoln, muns of Stainfield, 5 Feb. 1335. Reg.
Burghersh, f. 490.

APPLETON, John of, O.P.
York, under Thoresby (1354-74), Reg. Thoresby
ALUYNNUS, Fr., O.Aug.
Hereford, 20 Sept. 1353. Reg. Trillek, p. 20.

ARAS, Ralph de, O.P.
Hereford, 20 April 1318, Reg. Orleton, p. 70.

AMORY, Edmund de, O.P.
Canterbury, 12 Nov. 1300. Reg. Winchelsea, p. 399.

AMBROFIELD, Richard of, O.P.
Winchester, 20 June 1321. Reg. Anselm, p. 406.

- ANDEBIR', Nicholas de, O.P.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v.
Canterbury, 16 Sept. 1335. Ibid., f. 103^r.
- ANDEBIR', William de, O.Aug.
Lincoln, 12 July 1318, Reg. Dalderby, f. 392.
Lincoln, archdeaconry of Northampton, 25 Aug. 1331.
Reg. Burghersh, f. 450.
- ANDERBY, Thomas of, O.Aug.
Replaced for York by Adam de KYPIER, O.Aug., 20 Oct. 1350, Reg. Zouche, f. 280.
Lincoln, custody of Oxford, 24 Oct. 1320. Reg. Burghersh, f. 335.
- ANDOVER, John of, O.Min.
Winchester, 8 March 1318, Reg. Sandale, p. 84.
The same, 27 Jan. 1343, Reg. Bek, f. 94.
The same, for one year, 14 Nov. 1345, Ibid., f. 97^v.
The same, for one year, 23 Oct. 1348, Ibid., f. 99.
- ANN, William of, O.Min.
Bath and Wells for one year, 8 Oct. 1333, Reg. R. de Salopia, p. 155.
Ashford, Richard of, O.Aug.
Winchester, 2 Sept. 1355, Reg. Trillek, p. 81.
- ANTINGHAM, John of, O.Min.
Ely, 13 Feb. 1350. Ada. MS. 5824, f. 120.
Ashwell, John of, O.Aug.
Ely, for twelve people, 10 May 1338, Ada. MS. 5824.
- APPLEBY, Adam of, O.P.
Lincoln, 30 Jan. 1301, Reg. Dalderby, f. 25.
York, 14 March 1301, Reg. Corbridge i, 161.
Ashwell, Robert of, O.Aug.
Lincoln, 24 Jan. 1334, Reg. Burghersh, f. 471.
Lincoln, 23 April 1338, Ibid..
- APPLEBY, William of, O.Carm.
Lincoln, archdeaconry of Lincoln, one year, 1 Aug. 1345. Reg. Bek, f. 97.
- APPERDLE, Gilbert de, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Lincoln, 31 Jan. 1334, Ibid., 471.
- APPLETON, John of, O.P.
York, under Thoresby (1354-74), Reg. Thoresby
- ARAS, Ralph de, O.P.
Hereford, 20 April 1318, Reg. Orleton, p. 70.
- ARBORFIELD, Richard of, O.P.
Winchester, 20 June 1321, Reg. Asseris, p. 406.

ASH, William of, O.Min.
Canterbury, until Michaelmas, 2 April 1350. Reg.
Islip, f. 44✓
Canterbury, 16 Sept. 1355. Ibid., f. 103✓

ASHBY, John of, (no order given)
Lincoln, archdeaconry of Northampton, 25 Aug. 1331.
Reg. Burghersh, f. 450.

ASHBY, William of, O.Min.
Lincoln, custody of Oxford, 24 Oct. 1320. Reg.
Burghersh, f. 265✓
Lincoln, archdeaconry of Northampton, 8 March 1340,
ibid., f. 165.
The same, 27 Jan. 1343, Reg. Bek, f. 94.
The same, for one year, 14 Nov. 1345, ibid., f. 97✓
The same, for one year, 23 Oct. 1346, ibid., f. 99.

ASHFORD, Richard of, O.Aug.
Hereford, 2 Sept. 1355, Reg. Trillek, p. 21.

ASHWELL, John of, O.Aug.
Ely, for twelve people, 10 May 1338, Add. MS. 5824,
f. 45.

ASHWELL, Robert of, O.Aug.
Lincoln, 24 Jan. 1334, Reg. Burghersh, f. 471.
Lincoln, archdeaconry of Bedford, 23 April 1338, ibid.,
f. 151.

ASHWELL, Robert of, O.Min.
Lincoln, archdeaconry of Leicester, 1 year, 24 May
1327, Reg. Burghersh, f. 386.
Lincoln, 31 Jan. 1334, ibid., 471.
Lincoln, archdeaconry of Bedford, 1 year, 28 Feb. 1338,
ibid., f. 148✓

ASKEBY, William de, O.Aug.
Replaced for York by John Sturmy, O.Aug., 16 Feb.
1348, Reg. Zouche, f. 278✓

ASKHAM, Adam of, O.Min.
York, 6 Jan. 1352, Reg. Zouche, f. 280.

ASLACKBY, William of, O.P.

York, 16 Dec. 1318, Reg. Melton, f. 130[✓].

ASSINGTON, Stephen of, O.Carm.

Replaced for Ely, 11 March 1343, Add. MS. 5824, f. 46.

Lincoln, 8 Aug. 1300, Reg. Dalderby, f. 13.

ASTERBY, William of, O.Min.

Lincoln, 20 June 1318, Reg. Dalderby, f. 390.

Canterbury, 1326-7, Reg. Reynolds (Cant.), f. 249.

ASTON, Hugh of, O.Carm.

Lincoln, 16 Sept. 1335, Reg. Burghersh, f. 514[✓].

Lincoln, 5 Aug. 1300, Reg. Dalderby, f. 146.

Lincoln, 27 April 1318, *ibid.*, f. 587.

ATON, William de, O.Carm.

Lincoln, archdeaconry of Lincoln, 20 Oct. 1336, Reg.

Burghersh, f. 539.

Lincoln, 12 July 1318, Reg. Dalderby, f. 392.

AUGHTON, John of, O.Min.

Lincoln, 20 June 1318, Reg. Dalderby, f. 390.

Ely, 8 Jan. 1341, Add. MS. 5824, f. 45.

AULA, Lambert de, O.P.

Lincoln, 15 Dec. 1319, Reg. Burghersh, f. 429[✓].

Lincoln, 9 Feb. 1332, Reg. Burghersh, f. 456.

AUNGER, Richard, O.Min.

Bath and Wells, 8 March 1354, Reg. R. de Salopia,
p. 737.

BARRHAM, John of, O.P.

Ely, nuns of St. Radegund, Cambridge, 31 May 1346.

AUSTON, see OWSTON. p. 275.

AVERHAM, Andrew of, O.Min.

Lincoln, 20 persons for one year, 31 March 1338, Reg.
Burghersh, f. 150[✓].

Lincoln, archdeaconry of Northampton, one year, 3

Jan. 1343, Reg. Bek, f. 94.

The same, 9 Sept. 1343, *ibid.*, f. 95[✓].

Lincoln, archdeaconry of Bedford, 22 Sept. 1344,
ibid., f. 96.

The same, for one year, 8 Oct. 1346, *ibid.*, f. 99.

Lincoln, for one year, 13 March 1347, *ibid.*, f. 100.

BABBURGHAM, see BARRHAM.

AXBRIDGE, Richard of, O.P.

Bath and Wells, 23 June 1318, Reg. Drokenesford, p.16,
f. 18.

AXBRIDGE, William of, O.Min.

Bath and Wells, 4 May 1318, Reg. Drovensford, p. 11,
f. 14.

AYLESBURY, Nicholas of, O.P.

Lincoln, 2 Aug. 1300, Reg. Dalderby, f. 13[✓].

AYLESBURY, Robert of, O.Aug.

Canterbury, 1326-7, Reg. Reynolds(Cant.), f. 249[✓].

AYLESBURY, William of, O.P.

Lincoln, 5 Aug. 1300, Reg. Dalderby, f. 146.

Lincoln, 27 April 1318, ibid., f. 387.

AYLESBY, Roger of, O.Aug.

Lincoln, 12 July 1318, Reg. Dalderby, f. 392.

AYLMERTON, Edmund of, O.Min.

Ely, 6 Jan. 1341, Add. MS. 5824, f. 43.

AYSTON, William of, O.Min.

Lincoln, 9 Feb. 1332, Reg. Burghersh, f. 456.

BABRAHAM, John of, O.P.

Ely, nuns of St. Radegund, Cambridge, 31 May 1346.

E.D.R., 1894, p. 275.

BACHEFORD, see BACKFORD.

BACKFORD, Roger of, O.P.

Lincoln, nuns of Catesby, June 1339. Reg. Burghersh,
f. 154.

BACTHORPE, see BAGTHORPE.

BADBURGHAM, see BABRAHAM.

BAGTHORPE, William of, O.P.

Ely, towns of Wisbeach, "Leveryngham", Newton, Elm,
and Tydd, 18 Feb. 1391, E.D.R., 1899, p. 213.

BAILDON, Mauger, O.Carm.

Replaced for York by another friar under Thoresby
(1354-74), Reg. Thoresby.

BAKECHILD, John de, O.Aug.

Lincoln, 12 July 1318, Reg. Dalderby, f. 392.

BAKENHO, Ralph de, O.P.

Lincoln, 2 Aug. 1300, Reg. Dalderby, f. 13✓

Lincoln, 10 Aug. 1300, ibid., f. 15.

BALDEK, see WALDEK.

BALDOCK, John of, O.Aug.

Replaced for Ely by William of Walcot, 10 March 1342,
Add. MS. 5824, f. 44.

BALDWIN, O.Min.

Winchester, 8 March 1318, Reg. Sandale, p. 84.

BANNBUR, see BAUMBER.

BAMPTON, John of, O.Carm.

Ely, 9 Sept. 1337, Add. MS. 5824, f. 42.

Ely, for two years, 21 Dec. 1341, ibid., f. 46.

BAMPTON, Robert of, O.P.

Replaced for Bath and Wells, 6 March 1322, Reg. Dro-
kensford, p. 199, f. 184.

BAMPTON, Thomas of, O.P.

Lincoln, 12 Oct. 1300, Reg. Dalderby, f. 19✓

BANASTRE, Geoffrey, O.Aug.

Coventry and Lichfield, archdeaconry of Chester,

- 21 Sept. 1370, Reg. Stretton, p. 51.
The same, 8 Sept. 1371, ibid., p. 58.
- BANASTRE, John, O.P.
Coventry and Lichfield, undated, Reg. Stretton, p. 30.
- BANDEN, Hugh, O.P.
Ely, May 1386, Add. MS. 5825, f. 74.
- BANNDE, Richard de la, O.P.
Lincoln, 29 Oct. 1322, Reg. Burghersh, f. 322.✓
- BANDEWYN, Gilbert, O.Carm.
Lincoln, 9 March 1347, Reg. Bek, f. 99.✓
- BARFORD, Hugh of, O.P.
Hereford, 16 March 1356, Reg. Trillek, p. 21.
- BARHAM, Henry of, O.P.
Canterbury, 8 May 1318, Reg. Reynolds (Cant.), f. 113.
- BARHAM, Hugh of, O.Carm.
Ely, 7 Dec. 1349, Add. MS. 5824, f. 120.
- BARHOLM, (MS. BERGHAM), John of, O.Carm.
Lincoln, 16 Sept. 1335, Reg. Burghersh, f. 514.✓
- BARKEBY, John, O.P.
York, under Thoresby (1354-1374), Reg. Thoresby.
- BARNBY, Thomas of, O.Min.
Lincoln, Isle of Axholm for one year, 23 Sept. 1338,
Reg. Burghersh, f. 150.✓
- BARNBY, William of, O.Min.
Lincoln, nuns of Stainfield, 5 Feb. 1335, Reg. Burghersh, f. 490.✓

BARNEY, William of, O.Aug.
Canterbury, 1326-7. Reg. Reynolds (Cant.), f. 249✓
Lincoln, archdeaconry of Northampton, 30 Oct. 1333,
Reg. Burghersh, f. 468✓
Lincoln, archdeaconry of Lincoln, 4 July 1335, ibid.,
f. 502✓

BARNWELL, Robert of, O.Carm.
Replaced for Ely, 4 April 1343, or 1344. Add. MS.
5824, f. 44.

BARNWELL, Thomas of, O.Min.
Canterbury, 1 Nov. 1368. Reg. Langham, f. 42.

BARR, or WARR, Thomas, O.Min.
York, under Thoresby (1354-74), Reg. Thoresby.

BARRINGTON, Richard of, O.Min.
York, under Thoresby (1354-74), Reg. Thoresby.

BARROW, (MS. BERWE), John of, O.Min.
Bath and Wells, 26 Jan. 1322, Reg. Drokenesford, p.
212, f. 196.

BARSHAM, William of, O.Min.
Ely, for two years, 13 Nov. 1343, Add. MS. 5824, f.
46.

BARTELOT, John, O.P.
Canterbury, 31 July 1371, Reg. Witlesey, f. 46.

BARTON, John of, O.Min.
Lincoln, 1321, Reg. Burghersh, f. 299✓
Lincoln, nuns of Legbourne, 4 Dec. 1338, ibid.,
f. 152.

BARTON, Henry of, O.Min.
Lincoln, limitation of Lincoln, 10 Aug. 1300, Reg.
Dalderby, f. 15.

BARTON, Roger of, O.Min.

Lincoln, 26 July 1300, Reg. Dalderby, f. 13.

BARTON, William of, O.Min.

Lincoln, 20 June 1318, Reg. Dalderby, f. 390.

BASFORD, Robert of, O.P.

York, May 1347, Reg. Zouche, f. 278.

BASING, Richard of, O.P.

Winchester, 1300-04, Reg. Pontissara, p. 764.

BASING, Thomas of, O.P.

Winchester, 1300-04, Reg. Pontissara, p. 764.

BASSET, Robert (order not given)

Lincoln, 8 Feb. 1346, Reg. Bek, f. 98.

BASTON, Hugh of, O.Carm.

Lincoln, archdeaconaries of Lincoln and Stowe, 10 Dec. 1338, Reg. Burghersh, f. 152✓

BASTON, Robert of, O.Carm.

Lincoln, 7 Oct. 1318, Reg. Dalderby, f. 397✓

Lincoln, 16 Sept. 1335, Reg. Burghersh, f. 514✓

BATH, Richard of, O.Carm.

Bath and Wells, 6 Jan. 1325, Reg. Drokenesford, p. 238, f. 234.

BAUMBER, Philip of, O.P.

Lincoln, 10 July 1321, Reg. Burghersh, f. 287,

Lincoln, archdeaconry of Oxford, for one year, 10 Sept. 1339, ibid., f. 154.

BAYOUS, William, O.P.

Lincoln, 31 March 1334, Reg. Burghersh, f. 474.

BAYSHAM, William de, O.P.
 Replaced for Hereford by John Gylmyn, 4 June 1353,
Reg. Trillek, p. 20.

BEAUCHAMP, Henry de, O.Aug.
 Canterbury, 1326-7, Reg. Reynolds (Cant.), f. 249✓

BEAUFO', Osbert, O.Carm.
 Lincoln, archdeaconry of Lincoln, 11 Feb. 1336, Reg.
Burghersh, f. 522✓

BEAUSON, William, O.Carm.
 Exeter, one year, 25 Jan. 1381, Reg. Brantingham, p.
 439.

BECKINGHAM, John of, O.P.
 Lincoln, 17 Aug. 1318, Reg. Dalderby, f. 394✓

BECKINGHAM, Henry of, O.Min.
 Lincoln, 20 June 1318, Reg. Dalderby, f. 390.

BECKINGHAM, William of, O.Min.
 Lincoln, limitation of Boston, 10 Aug. 1300, Reg.
Dalderby, f. 15.

BECKINGHAM, William of, O.P.
 Lincoln, nuns of Stainfield, 5 Feb. 1335, Reg. Burgh-
ersh, f. 490✓

BECKINGTON, Henry of, O.Min.
 Replaced for Lincoln, 15 March 1318, Reg. Dalderby,
 f. 411✓

BECKINGTON, Robert of, O.P.
 Lincoln, 10 Nov. 1342, Reg. Bek, f. 93✓

BECOT, Thomas, O.Carm.
 Coventry and Lichfield, undated, Reg. Stretton (1358-
 1385), p. 30.

BEDENHAM, Thomas, O.Min.

York, under Thoresby, (1354-74), Reg. Thoresby,

BEDYWYNDE, see BEDWYN.

York, 18 Feb. 1350, Reg. Zouche, f. 279.

BEDFORD, Roger of, O.Aug.

Replaced by Hamo Heathe for Ely, 2 Nov. 1340, Add. MS.

5824, f. 44. Citation of Boston, 12 Oct. 1300, Reg.

Dalderby, f. 19.

BEDFORD, William of, O.P.

Lincoln, archdeaconry Bedford, 1 Aug. 1338, Reg.

Burghersh, f. 151. 5 Oct. 1343, Reg. Zouche, f. 278.

BEDMINSTER, William of, O.P.

Bath and Wells, 23 June 1318, Reg. Drokenesford, p. 16, f. 18.

He was replaced on 5 Feb. 1328, ibid., p. 297, f. 303.

BENET, Robert, O.P.

Replaced for York by Nicholas de Fathone, under Thor-

BEDWYN, John of, O.Min. Thoresby.

Canterbury, 23 June, 1300, Reg. Winchelsea, p. 391.

BENNINGTON, John of, O.P.

BEELSBY, Walter of, O.Aug. of Leicester for two years, 20

Lincoln, 12 July 1318, Reg. Dalderby, f. 392.

Lincoln, deanery of Grimsby and two other deaneries,

8 Jan. 1339, Reg. Burghersh, f. 152.

BENTON, Lincoln, archdeaconry of Lincoln, 1 March 1334, ibid.,

f. 473. 1 Feb. 1342, Reg. Zouche, f. 279.

BEER, Henry of, O.P.

Bath and Wells, 5 April 1318, Reg. Drokenesford, p. 283, f. 277.

BERHEMOR, John of, O.Min.

Lincoln, 9 Feb. 1332, Reg. Burghersh, f. 456.

BEEFORD, Robert of, O.Aug.

York, 20 Oct. 1350, Reg. Zouche, f. 279.

BERFORD, see BARFORD.

BEKARD, John, O.Aug.

York, 20 Oct. 1350, Reg. Zouche, f. 279.

Replaced by John Orsay under Thoresby (1354-74), Reg. Thoresby.

BERKELEY, John of, O.Aug.

Bath and Wells for two years 22 Sept. 1333, Reg. M.

BELAUGH, John of, O.Min.

Ely, 3 Nov. 1344, Add. MS. 5824, f. 121.

BELBY, Peter of, O.Alg.

for two years, 22 Sept. 1336. Reg.

York, 12 Feb. 1350, Reg. Zouche, f. 279.

BELLINGHAM, William of, O.Min.

Lincoln, limitation of Boston, 12 Oct. 1300, Reg.

Dalderby, f. 19.

BENNEY, see BARNEY.

BELTON, John of, O.Carm.

Replaced for York, 5 Oct. 1348, Reg. Zouche, f. 278.

BENTON, Robert of, O.P.

Northampton, 20 Jan. 1342, Reg. Willesey, f. 21.

BENEDICTI, John, O.P.

Ely, 14 Feb. 1341, Add. MS. 5824, f. 43.

BERKE, see BARROW.

BENET, Robert, O.P.

Replaced for York by Nicholas de Pathone, under Thoresby (1354-74), Reg. Thoresby, f. 16.

BENNINGTON, John of, O.P.

Lincoln, archdeaconry of Leicester for two years, 20 June 1360, Reg. Gynwell, f. 150.

York, 18 Feb. 1343, Reg. Zouche, f. 278.

Replaced for York, 23 Nov. 1349, Reg. Zouche, f. 279.

BENTON, Thomas of, O.P. 1374, f. 275.

York, 11 Feb. 1349, Reg. Zouche, f. 278.

BEVERLEY, Geoffrey of, O.Min.

BENYNGTON, see BENNINGTON. 18 Feb. 1329. Reg. Burghersh, f. 402.

BERDEMOR, John of, O.Min.

Lincoln, 9 Feb. 1332, Reg. Burghersh, f. 456.

Replaced for Lincoln, 3 Nov. 1346. Reg. Bek, f. 29.

BERFORD, see BARFORD.

BEVERLEY, William of, O.P.

York, 1501. Reg. Gynwell, f. 151.

BERGHAM, see BARHOLM. Death for York, 29 Oct. 1348. Reg.

Zouche, f. 275.

BERKELEY, John of, O.Aug.

Bath and Wells for two years 22 Sept. 1333, Reg. R.

- Salopia, p. 153.
York, 1351, Reg. Zouche, f. 280.
- BERKELEY, Peter of, O.Aug.
Bath and Wells, for two years, 22 Sept. 1333. Reg.
R. de Salopia, p. 153. Reg. Trillek, p. 104.
- BERKELEY, Peter of, O.Aug.
Worcester, 1319. Reg. Cobham, p. 275.
- BERNEYE, see BARNEY.
- BERTON, Robert de, O.P.
Norwich, 30 Jan. 1369. Reg. Witlesey, f. 21.✓
Replaced for York by Andrew of Stockton under
Thorpe (1354-74), Reg. Thorpe.
- BERWE, see BARROW.
- BERWICK, John of, O.Min.
Lincoln, 27 Aug. 1300. Reg. Dalderby, f. 16.✓
- BERWICK, Walter of, O.Aug.
Ely, 2 Nov. 1342. Add. MS. 5824, f. 44.
Ely, 1 Dec. 1345. Ibid., f. 117.
York, 19 Feb. 1348. Reg. Zouche, f. 278.
Replaced for York, 23 Nov. 1349. Ibid., f. 279.
Ely, 1354. E.D.R., 1894, p. 275.
- BEVERLEY, Geoffrey of, O.Min.
Replaced for Lincoln, 18 Feb. 1329. Reg. Burghersh,
f. 402.✓
- BEVERLEY, John of, O.Min.
Replaced for Lincoln, 3 Nov. 1346. Reg. Bek, f. 99.
- BEVERLEY, William of, O.P.
York, 1301. Reg. Corbridge, i, 161.
Replaced (on his death) for York, 27 Oct. 1348. Reg.
Zouche, f. 278.✓
- BLATSHINGTON, BLASTON ? , Peter de, O.Min.
Lincoln, 20 June 1313, Reg. Dalderby, f. 390.

BEVERLEY, William of, O.P.

York, 1351, Reg. Zouche, f. 280.

BIBURY, Thomas of, O.P.

Hereford, 9 Feb. 1347, Reg. Trillek, p. 104.

BILLEBURY, (BILBOROUGH ?), John, O.Aug.

Hereford, 2 Sept. 1355, Reg. Trillek, p. 21.

BILLINGHAM, John of, O.Aug.

York, 21 Aug. 1350, Reg. Zouche, f. 279✓

BILLINGHAM, Robert of, O.Carm.

Replaced for York by Andrew of Stockton under
Thoresby, (1354-74), Reg. Thoresby.

BILLISDON, (BIDDLESDEN ?), William de, O.P.

Lincoln, for one year. 10 March 1347, Reg. Bek, f. 100.

BIRCHAM, Thomas of, O.Aug.

Ely, 2 Nov. 1342 or 10 March 1343, Add. MS. 5824, f. 44.

BISHOPSTROW, Walter of, O.Min.

Winchester, 8 March 1318, Reg. Sandale, p. 84.

BISSHOPISTRE, see BISHOPSTROW.

BLAKESTON, Robert of, O.Aug.

Lincoln, limitation of Boston, 1 March 1339, Reg.

Burghersh, f. 153.

Lincoln, limitation of Grimsby, 27 Aug. 1339, ibid.,
f. 154.

BLASTON, Peter of, O.Min.

Lincoln, 22 Sept. 1300, Reg. Dalderby, f. 18.

BLATCHETON, BLASTON ? , Peter de, O.Min.

Lincoln, 20 June 1318, Reg. Dalderby, f. 390.

BLATHERWYCKE, Hugh of, O.Carm.

Lincoln, for the family of William de Roos, for one year, 10 March 1331, Reg. Burghersh, f. 148✓

Lincoln, 16 Sept. 1335, ibid., f. 154✓

BLETCHLEY, Walter of, O.P.

Lincoln, 27 April 1318, Reg. Dalderby, f. 387.

BLETHELE, see BLETCHLEY.

BLETHESON, Nicholas de, O.Min.

Lincoln, 20 June 1318, Reg. Dalderby, f. 390.

BLICKLING, John, O.Aug.

Ely, 7 Feb. 1376, Add. MS. 5825, f. 10.

BLOFIELD, William of, O.Carm.

Replaced for Ely, 11 March 1343, Add. MS. 5824, f. 46.

BLOUNT, William, O.P.

York, under Thoresby (1354-74), Reg. Thoresby.

BLOUNT, William, O.Aug.

Lincoln, archdeaconry of Leicester, 9 May 1329, Reg. Burghersh, f. 416✓

BLUNT, William, O.Min.

Coventry and Lichfield, 7 Oct. 1380, Reg. Stretton, p. 81.

BLYCLYNG, see BLICKLING.

BODERYSHAM, see BOTTISHAM.

BOLE, Andrew, O.P.

Lincoln, 26 Oct. 1330, Reg. Burghersh, f. 439✓

BOLEMER, see BULMER.

BOLTON, Walter of, O.P.

Lincoln, 21 Aug. 1331, Reg. Burghersh, f. 450.

BONBY, William of, O.Min.

Lincoln, 18 Feb. 1330, Reg. Burghersh, f. 402. ✓

BONEL, Thomas, O.Min.

Hereford, 2 Nov. 1353, Reg. Trillek, p. 21.

BONEYE, Henry de, O.Aug.

Lincoln, archdeaconry of Leicester and deanery of Roteland, one year, 10 May 1339, Reg. Burghersh, f. 154.

The same, 4 May 1340, ibid., f. 155.

The same, 12 Feb. 1347, Reg. Bek, f. 100.

BORASTON, Simon of, O.P.

Lincoln, 27 April 1318, Reg. Dalderby, f. 387.

BOSCAWEN, Richard of, O.Min.

Bath and Wells, 25 Jan. 1353, Reg. R. de Salopia, p. 708.

Exeter, 15 Feb. 1374, Reg. Brantingham, p. 322.

BOSCO, Ralph de, O.P.

Bath and Wells, 6 March, 1322, Reg. Drozensford, p. 199, f. 184.

BOSTON, Hector of, O.Min.

Lincoln, visitation of Lincoln, 10 Aug. 1300, Reg. Dalderby, f. 15.

BOTELER, see BUTLER.

BOTTESFORD, Geoffrey of, O.Min.

Lincoln, 26 July 1300, Reg. Dalderby, f. 13.

BRADFELD, Richard of, O.Carm.

York, replaced by Richard of Wharfedale under Thomas

BOTTESFORD, Roger of, O.P.

Lincoln, archdeaconry of Northampton, one year, 13
March 1343, Reg. Bek, f. 94.✓

BRADFORD, John of, O.Aug.

BOTTISHAM, John of, O.Aug.

Ely, 28 Feb. 1351, Add. MS. 5824, f. 121.

BOUDUN, Roger de, O.Min.

Lincoln, 9 Aug. 1300, Reg. Dalderby, f. 15.

BOURNE, Alan of, O.Min.

Canterbury, 30 Dec. 1323, Reg. Reynolds (Cant.), f.
249.✓

BOURNE, Thomas of, O.P.

Canterbury, 8 May 1318, Reg. Reynolds (Cant.), f. 113.

BOVENEY, Martin of, O.P.

Bath and Wells, 18 Feb. 1339, Reg. R. de Salopia, p.
347.

Bath and Wells, 5 Feb. 1344, ibid., p. 492.

BOX, Thomas, O.Min.

Lincoln, 8 March 1347, Reg. Bek, f. 100.

BRACHEL, Roger, O.Min.

Replaced for Bath and Wells, 26 Jan. 1322. Reg.
Drokensford, p. 212, f. 196.

BRACKENHOLM, Alexander of, O.Min.

Lincoln, 8 March 1347, Reg. Bek, f. 99.✓

BRACKLEY, Eustace of, O.P.

Lincoln, 10 Aug. 1300, Reg. Dalderby, f. 15.

BRACKLEY, John of, O.P.

Lincoln, 3 Sept. 1363, Reg. Beckingham, f. 7.

BRADFIELD, Richard of, O.Carm.

York, replaced by Richard of Wharfedale under Thoresby

- (1354-74), Reg. Thoresby.
Lincoln, archdeaconry of Oxford, 24 Jan. 1339, Reg.
Burghersh, f. 153.
- BRADFORD, John of, O. Aug.
Exeter, except in the parish of Tunstall, 18 Oct. 1352,
Reg. Grandisson, p. 1123. the MS. for the order.
- BRADLEY, Richard, O.P.
Replaced for York under Thoresby (1354-74), Reg.
Thoresby.
- BRADMORE, William of, O. Min.
Lincoln, 31 Jan. 1334, Reg. Burghersh, f. 471.
- BRAKELE, see BRACKLEY.
Lincoln, 27 April 1318, Reg. Dalderby, f. 337.
- BRAKENHOLM, see BRACKENHOLM.
- BRAMPTON, Thomas of, O.P.
Lincoln, 6 July 1300, Reg. Dalderby, f. 11.
Lincoln, 2 Aug. 1300, ibid., f. 13.
Lincoln, 10 Oct. 1300, ibid., f. 19.
- BRANTINGHAM, Adam of, O. Min.
York, nuns of Wilberforce, 2 July 1322, Reg. Melton,
f. 287.
Replaced for York by William Filioll, 16 Oct. 1347,
Reg. Zouche, f. 278. Reg. Stokessford, p. 16.
f. 18.
- BRAUGHING, William, O. Aug.
Ely, limitation of Cambridge, 2 Nov. 1340, Add. MS.
5824, f. 44. Reg. Dalderby, f. 337.
- BRAUNDESTON, Henry de, O. Min.
Lincoln, 20 June 1318, Reg. Dalderby, f. 390.
Lincoln, archdeaconry of Oxford, 20 Sept. 1331, Reg.
Burghersh, f. 456.
The same, 5 March 1338, ibid., f. 149.
The same, 11 Feb. 1343, Reg. Bek, f. 94.
Lincoln, 11 Nov. 1345, ibid., f. 97. Replaced for York by Robert
of Thoresby, O.P., 18 Feb. 1350, Reg. Zouche, f. 299.

BRAUNDESTON, Henry de, O.P.

Lincoln, archdeaconry of Oxford, 24 Jan. 1339, Reg. Burghersh, f. 153.

On f. 155 of Reg. Burghersh there is a licence dated 9 March 1340 in which the name, Henricus de Braundeston, is followed by a blank in the MS. for the order.

Salisbury, 9 Feb. 1304, Reg. Ghent, p. 365.

BRAUNS, Robert, O.Carm.

Ely, 7 Dec. 1349, Add. MS. 5824, f. 120.

Bath and Wells, 16 April 1350, Reg. Droghda, p. 889, f. 242.

BRAUNTON, John, O.Min. of Taunton, 5 Feb. 1388, *ibid.*

Exeter, one year, 18 Nov. 1385. Reg. Brantingham, p. 594.

BRINTON, John of, O.P.

BRESSINGHAM, John of, O.P. Reg. Dalderby, f. 387.

Lincoln, 27 April 1318, Reg. Dalderby, f. 387.

Feb. 1388, Reg. Burghersh, f. 411.

Lincoln, archdeaconry of Northampton and the nuns of

BRESTON, see BRISTON. Exeter, 8 March 1338, *ibid.*, f. 150.

Lincoln, nuns of B. Mary, 3 Dec. 1339, *ibid.*, f. 154.

BRICTHE, Roger, O.P.

Lincoln, 3 Sept. 1363, Reg. Buckingham, f. 7.

Lincoln, 24 Jan. 1334, Reg. Burghersh, f. 471.

Lincoln, archdeaconry of Northampton, one year, 10

BRIDGEFORD, Hugh of, O.Min.

York, under Thoresby (1354-74), Reg. Thoresby, 1338,

ibid., f. 151.

BRIDGEWATER, John of, O.P.

Bath and Wells, 23 June, 1318, Reg. Droghda, p.16, f. 18.

April 1350, Add. MS. 5824, f. 120.

BRIDLINGTON, John of, O.P.

Lincoln, 27 April 1318, Reg. Dalderby, f. 387.

1388, Reg. Burghersh, f. 411.

BRIDLINGTON, Philip of, O.Min.

Lincoln, 26 July 1300, Reg. Dalderby, f. 13.

Ely, 7 Dec. 1349, Add. MS. 5824, f. 120.

BRIDLINGTON, Walter of, O.P.

Lincoln, 27 April 1318, Reg. Dalderby, f. 387.

A friar of this name was replaced for York by Robert of Thorne, O.P., 12 Feb. 1350, Reg. Zouche, f. 279.

BRIDLINGTON, William of, O.Aug.

York, 20 Oct. 1350, Reg. Zouche, f. 279✓

BRIGHTHAMPTON, William of, O.P.

Lincoln, 5 Aug. 1300, Reg. Dalderby, f. 14✓

Salisbury, 9 Feb. 1304, Reg. Ghent, p. 865.

BRINKLOW, Henry of, O.P.

Bath and Wells, 16 April 1326, Reg. Drokenesford, p. 259, f. 249✓

Replaced by Robert of Taunton, 5 Feb. 1328, ibid., p. 279, f. 303.

BRINTON, John of, O.P.

Lincoln, 27 April 1318, Reg. Dalderby, f. 387.

Lincoln, archdeaconry of Northampton for one year, 8 Feb. 1328, Reg. Burghersh, f. 411.

Lincoln, archdeaconry of Northampton and the nuns of B. Mary of Northampton, 2 March 1338, ibid., f. 150.

Lincoln, nuns of B. Mary, 3 Dec. 1339, ibid., f. 154.

BRINTON, William of, O.Aug.

Lincoln, 24 Jan. 1334, Reg. Burghersh, f. 471.

Lincoln, archdeaconry of Northampton, one year, 10 Jan. 1336, ibid., f. 533.

Lincoln, archdeaconry of Northampton, 4 Aug. 1338, ibid., f. 151✓

BRISTON, Thomas of, O.P.

Ely, 14 April 1348, Add. MS. 5824, f. 120.

BROCKLESEY, John of, O.Aug.

Lincoln, archdeaconries of Lincoln and Stowe, 26 Feb. 1336, Reg. Burghersh, f. 523.

BROM, John, O.Aug.

Ely, 7 Feb. 1376, Add. MS. 5825, f. 10.

BROMFIELD, Thomas of, O.Carm.

Lincoln, archdeaconry of Lincoln, two years, 6 March 1331, Reg. Burghersh, f. 445.

BROMHAM, Robert of, O.Aug.

Bath and Wells, 21 Sept. 1338, Reg. R. de Salopia,
p. 328.

Lincoln, 29 Aug. 1330, Reg. Burghersh, f. 435✓

Lincoln, 12 March 1331, ibid., f. 445.

Lincoln, 11 Nov. 1333, Reg. Burghersh, f. 16.

BROMPTON, William of, O.Min.

Lincoln, 4 Nov. 1333, Reg. Burghersh, f. 468.

York, 30 Nov. 1331, Reg. Zouche, f. 250.

BROMYARD, John of, O.P.

Replaced by William the White for Hereford, 27 Oct.

1352, Reg. Trillek, p. 20.

BULMER, Robert of, O.P.

Ely, 14 Feb. 1341, Add. MS. 5824, f. 43.

BROMYARD, Robert of, O.P.

Winchester, 1300-4, Reg. Pontissara, p. 764.

Winchester, 17 Sept. 1307, Reg. Woodblock, p. 203.

BULMER, William of, O.Aug.

York, 24 March 1343, Reg. Zouche, f. 276.

BROTHERTON, Richard of, O.Aug.

York, 16 Feb. 1348, Reg. Zouche, f. 278.

Ely, 28 Feb. 1351, Add. MS. 5824, f. 121.

York, 12 Feb. 1350, Reg. Zouche, f. 279.

BROUBY, William de, O.P.

Replaced for York by Elias of Beelby, 12 Feb. 1350,

Reg. Zouche, f. 279. 24 July 1351, Reg. Burghersh,
f. 444.

BRUDELYNGTON, see BRIDLINGTON.

BURGO, John, O.P.

York, 28 Feb. 1342, Reg. Grosbecon, p. 354.

BRUN, Robert de, O.Min.

York, 20 Oct. 1350, Reg. Zouche, f. 279✓

Replaced by John of Ireby, 7 Aug. 1351, ibid., f. 280.

Lincoln, 1 Sept. 1337, Reg. Burghersh, f. 549.

BRUNHAM, see BURNHAM.

BURGHESH, William of, O.Min.

Lincoln, 9 Feb. 1333, Reg. Burghersh, f. 435.

BRUNNE, Peter de, O.Carm.

Replaced for Ely, 4 April 1343 or 1344, Add. MS. 5824,
f. 44.

Lincoln, 7 Oct. 1318, Reg. Dalderby, f. 397.

BRUNTON, William de, O.Aug.

Lincoln, 12 July 1318, Reg. Dalderby, f. 392.

BRUT, Roger, O.P. O.Min.
Hereford, county of Gloucester, 18 Oct. 1352. Reg. Trillek, p. 20.

BURTON, John of, O.Aug.
BUCKINGHAM, John of, (no order given) (1354-74). Reg. Lincoln, 11 Nov. 1363, Reg. Buckingham, f. 16.

BUCKTON, Robert of, O.Carm.
York, 20 Nov. 1351. Reg. Zouche, f. 280. 1338. Reg. Burghersh, f. 418.

BUGALEYS, William, O.P.
Exeter, 7 March 1330. Reg. Grandisson, p. 558.

BULMER, Robert of, O.P.
Ely, 14 Feb. 1341. Add. MS. 5824, f. 43.
Ely, 20 Nov. 1349, ibid., f. 84.

BULMER, William of, O.Aug.
York, 24 March 1348. Reg. Zouche, f. 278.

BULMER, William, O.P.
York, 12 Feb. 1350. Reg. Zouche, f. 279.

BURGER, Richard de, O.Aug.
Replaced for Lincoln, 24 July 1331. Reg. Burghersh, f. 449.

BURGO, John, O.P. O.Carm.
Exeter, 28 Feb. 1342. Reg. Grandisson, p. 954.

BURGO, William de, O.P.
Lincoln, 1 Sept. 1337. Reg. Burghersh, f. 549.

BURGUNDY, William of, O.Min.
Lincoln, 9 Feb. 1332. Reg. Burghersh, f. 456.

BURNEL, Ralph, O.Carm.
Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397. ✓

BURNHAM, John of, O.Min.

Ely, 6 Jan. 1341, Add. MS. 5824, f. 43. ✓

BURTON, John of, O.Aug.

Replaced for York under Thoresby (1354-74), Reg. Jan. Thoresby. Burghersh, f. 152.

BURTON, John of, O.P.

Lincoln, archdeaconry of Oxford, 12 Feb. 1338. Reg. Burghersh, f. 418. ✓

Ely, deaneries of Ely and Wisbeach, one year, 15 Feb. 1342. Add. MS. 5824, f. 46.

BURTON, Martin of, O.P.

Lincoln, 12 Oct. 1300, Reg. Dalderby, f. 19. ✓

Lincoln; 27 April 1318, ibid., f. 387.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

BURTON, Richard of, O.Min.

Lincoln, 9 Aug. 1300. Reg. Dalderby, f. 15.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

BURTON, William of, O.Aug.

Replaced for York 26 March 1349. Reg. Zouche, f. 278. ✓

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

BURTON, William of, O.P.

Lincoln, 31 March 1334, Reg. Burghersh, f. 474.

Lincoln, in six deaneries, 18 Jan. 1346. Reg. Dalderby, f. 35.

BURTON-PIDSEA, William of, O.Aug.

York, 16 Feb. 1348. Reg. Zouche, f. 278. ✓

BURY, John of, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42. ✓

BUSSE, John de, O.Min.

Replaced for York under Thoresby (1354-74). Reg. Thoresby.

CANSALL, see CAMPBELL.

BUTLER, Gilbert, O.P.

Replaced for York by Richard of Knaresborough, 8 May 1348. Reg. Zouche, f. 278.

Replaced for York under Thoresby (1354-74), Reg. Thoresby.

BYBURY, see BIBURY.

BYFLEET, Robert, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514✓

CANTERBURY, John of, O.Aug.

BYKER, Roger of, O.Aug. Reg. Reynolds (Cant.), f. 249✓

Lincoln, archdeaconries of Lincoln and Stowe, 24 Jan. 1339. Reg. Burghersh, f. 152✓

CANTERBURY, Walter of, O.Aug.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

BYRTON, William de, O.P.

Lincoln, archdeaconry of Lincoln, 1 year, 19 Oct.

CARLTON, John of, O.P.

1345. Reg. Bek, f. 97✓

Ely, deaneries of Ely and Wisbeach, one year, 16 Feb.

1342. Add. MS. 5824, f. 46.

CARLINGFORD, Thomas of, O.Min.

BYTHAM, Roger of, O.P., 6 Jan. 1352. Reg. Thoresby, f. 280.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

CARLINGFORD, John of (order not given)

BYTHAM, Thomas of, O.Min. (1354-74). Reg. Thoresby.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

CARLINGFORD, William of, O.Min.

CALVERLEY, William of, O.Min. Melton, f. 168.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

CARLTON, Nicholas of, O.Aug.

CAMBRIDGE, Henry of, O.Aug. Reg. Burghersh, f. 470.

Lincoln, in six deaneries, 18 Jan. 1346. Reg. Bek, f. 98.

CARLTON, Nicholas of, O.Aug.

Lincoln, archdeaconry of Bedford and four deaneries for one year, 11 May 1346. Reg. Bek, f. 98✓

CAMBRIDGE, William of, O.P.

Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19✓

CAMPES, Thomas, O.Min.

Ely, March 1378. E.D.R., 1895, p. 19. Feb. 1338.

Reg. Burghersh, f. 150.

The same, 14 March 1338. 1314, f. 153.

CAMSALL, see CAMPSALL.

CAROGAN, Martin de, O.P.

CAMPSALL, John of, O.P. Reg. Stapeldon, f. 393.

Replaced for York under Thoresby (1354-74), Reg. Thoresby.

CASTER, Hugo de, O.Aug.

Lincoln, 4 Feb. 1326. Reg. Burghersh, f. 504✓

CANTEBRIGIA, see CAMBRIDGE.

CANTERBURY, John of, O.Aug.

Canterbury, 1326-7. Reg. Reynolds (Cant.), f. 249.✓

CANTERBURY, Walter of, O.Aug.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

CARLINGHWE, Thomas of, O.Carm.

Replaced for York, 20 Nov. 1351. Reg. Zouche, f. 280.

CARLINGHWE, Thomas of, O.Min.

Replaced for York, 6 Jan. 1352. Reg. Zouche, f. 280.

CARLISLE, John of (order not given)

York, under Thoresby (1354-74). Reg. Thoresby.

CARLISLE, William of, O.Min.

York, 6 April 1327. Reg. Melton, f. 168.

CARLTON, Nicholas of, O.Aug.

Lincoln, 28 Jan. 1334. Reg. Burghersh, f. 470.

CARLTON, Stephen of, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13.✓

CARLTON, Walter of, O.P.

Lincoln, 15 Aug. 1300. Reg. Dalderby, f. 15.✓

CARLTON, William, O.Min.

Lincoln, nuns of Belaugh, one year, 14 Feb. 1338.

Reg. Burghersh, f. 150.✓

The same, 14 March 1339, ibid., f. 153.

CAROGAN, Martin de, O.P.

Exeter, 17 June 1309. Reg. Stapeldon, f. 395.

CASTR', Hugo de, O.Aug.

Lincoln, 4 Feb. 1322. Reg. Burghersh, f. 304.✓

CASTR', John de, O.P.

Replaced for York by Simon de Ruston. Reg. Zouche, f. 278.

CASTR', Ralph de, O.P.

Replaced for Lincoln, 20 Oct. 1352. Reg. Gynwell, f. 23.

CASTRO, Henry de, O.P.

Hereford, 1325. Reg. Orleton, p. 338.

CASTRO, Simon de, O.Min.

Lincoln, 29 Oct. 1319. Reg. Dalderby, f. 427.

CASTRO, William de, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

CASTLEACRE, William of, O.Carm.

Ely, 7 Dec. 1349. Add. MS. 5824, f. 120.

CASTRO, BERNARDI, William de, O.Aug.

Replaced for York by William of Mereton, 16 Feb. 1348. Reg. Zouche, f. 278.

CATHERINGTON, William of, O.Min.

Canterbury, deanery of Submallling, 24 March 1302. Reg. Winchelsea, p. 431.

CATON, Hugh of, O.P.

York, 19 Feb. 1348 for one year. Reg. Zouche, f. 278.

CATTERTON, Elias of, O.Aug.

Replaced by William of Burton-Pidsea for York, 16 Feb. 1348. Reg. Zouche, f. 278.

CATTERTON, Thomas of, O. Aug.

Lincoln, one year, 20 May 1335. Reg. Burghersh, f. 498.

CATTHORPE, Thomas of, O.Min.

Lincoln, limitation of Lincoln, 10 Aug. 1300. Reg.

Dalderby, f. 15
12 Oct. 1300, ibid., f. 19✓

CATWORTH, William of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

CAVE, Peter of, O.Min. *O. Carm.*
Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514✓

CAVE, *Peter of, O.Min.*
Lincoln 20 June 1318 Reg. Dalderby f. 390.
CAVENDISH, John, O.Min.
Canterbury, 30 Aug. 1373. Reg. Witlese, f. 62.

CHAUNTERELL, John, O.Min.
CERNE, *Richard of, O.Min.*
Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16, f. 18.

CHUDLEY, *(CHUDLEY ?)* William de, O.P.
CESTRE, Roger de, O.Min.
Replaced for York by William Sturmy, 16 Oct. 1347.
Reg. Zouche, f. 278.

CESTRELADE (CHESTERBLADE ?), John de, O.P.
Worcester, 25 Feb. 1309. Reg. Reynolds (Worc.), p. 5.

CESTRIA, Richard de, O.P.
Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13✓

CHAMBERLAIN, Robert, O.Min.
York under Thoresby (1354-74). Reg. Thoresby.

CHAPLAIN, (MS. CHAPELEYNE), Walter, O.Min.
Canterbury, 30 Aug. 1373. Reg. Witlese, f. 62✓

CHAPWIK, John de, O.P.
Hereford, 1325, Reg. Orleton, p. 338.

CHARLES, Edward, O.Carm.
Ely, 7 Feb. 1376. Add. MS. 5825, f. 10.

CHINCOCK, Nicholas of, O.P.
Bath and Wells, 23 June 1318. Reg. Drokenesford, p.

CHARY, Robert, O.Aug.

Lincoln, 24 July 1321. Reg. Burghersh, f. 449.

CHATTERIS, Robert, O.Aug.

Lincoln, 27 Oct. 1333. Reg. Burghersh, f. 469.

Lincoln, archdeaconry of Leicester, 4 July 1336, ibid., f. 533.

The same, 4 March 1347. Reg. Bek, f. 99.✓

CHAUMPENAYS, Richard, O.Aug.

York, 23 Nov. 1349. Reg. Zouche, f. 279.

CHAUNTERELL, John, O.Min.

Lincoln, 1332. Reg. Burghersh, f. 456. Brantingham, p.

CHEDLE, (CHUDLEIGH ?), William de, O.P.

Exeter, Lord James Daudley, 4 March 1371. Reg. Brantingham, p. 239.

The same, 16 July 1374, ibid., p. 334.

Salisbury and monks of Lacock until one month after
Easter, 20 March 1303. Reg. S. de Gandavo, p. 360.

CHERTSEY, John, O.P.

Canterbury, 4 Oct. 1371. Reg. Witlesey, f. 48.✓

Winchester, 26 Feb. 1400. Reg. Wykeham, ii, 496.

Winchester, 26 Feb. 1401. Ibid., ii, 523.

CHESTERTON, Thomas of, O.Min.

Ely, 13 Feb. 1350. Add. MS. 5824, f. 120.

Lincoln, limitation of Lincoln, 2 March 1339, ibid..

CHEYLMERS, Matthew de, O.Aug.

Worcester, 1319. Reg. Cobham, p. 275.

CHILD, William called, O.Aug.

Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16, f. 18.

Worcester, 18 Nov. 1318. Reg. Cobham, p. 274.

Worcester, 1319, ibid., p. 275.

CHINNOCK, Nicholas of, O.P.

Bath and wells, 23 June 1318. Reg. Drokenesford, p.

16, f. 18. Thoresby.

CHIPPENHAM, John of, O. Aug.

Ely, 2 Nov. 1340 or 10 March 1343. Add. MS. 5824,
f. 44. 27 April 1313, *ibid.*, f. 387.

CHIRTON, John of, O.P. form.

Winchester, 1300-4, Reg. Pontissara, p. 764. 314.

CHRISTCHURCH, John of, O. Aug.

Lincoln, 28 Jan. 1334, Reg. Burghersh, f. 470. Thoresby
1354-74, Reg. Thoresby.

CHUDLEIGH, William, O. Min.

CLARE Exeter, one year, 29 Jan. 1376. Reg. Brantingham, p.
366. *CLARE* 8 July 1300, Reg. Dalderby, f. 10.
Lincoln, 12 Oct. 1300, *ibid.*, f. 19.

CHURTON, William de, O.P.

CLARE Lincoln, 9 Jan. 1332. Reg. Burghersh, f. 456.
Bath and Wells, 23 June 1313. Reg. Brokensford, p. 16,
f. 12.

CIRENCESTER, William of, O.P.

Salisbury and nuns of Lacock until one month after
CLIFF Easter, 20 March 1303. Reg. S. de Gandavo, p. 860.
York, 22 Feb. 1318, Reg. Dalderby, f. 17.
He was replaced by Robert of Melton, 11 Feb. 1349.

CLACKTON, John of, O.P. 78.

Canterbury, deanery of Bocking, 8 Feb. 1369. Reg.
Witlesey, f. 3.

CLIFF John, O.P.

Hereford, 16 Nov. 1356. Reg. L. Charlton, p. 61.

CLARE, Henry of, O. Aug.

CLIFF Lincoln, archdeaconry of Lincoln, until Easter, 8 Jan.
1339. Reg. Burghersh, f. 152.
Lincoln, limitation of Lincoln, 1 March 1339, *ibid.*,
f. 153. 4 under Thoresby (1354-74). Reg. Thoresby.

CLARELL, William, O. Aug.

Replaced for York, 26 March 1349. Reg. Zouche, f. 278. ✓

CLAXTON, John of, O. Min. (not given)

Lincoln, 22 Sept. 1300. Reg. Dalderby, f. 18.

CLAY', William of, O. Aug.

Replaced for York by John Hornby under Thoresby (1354-

1374), Reg. Thoresby. f. 120.

CLAYPOLE, Adam of, O.P. Robert de, O.Min.
Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13.
Lincoln, 27 April 1318, ibid., f. 387.

CLAYPOLE, Hugh of, O.Carm.
Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.

CLAYTON, John of, O.P.
Replaced for York by John of Campsall under Thoresby
(1354-74), Reg. Thoresby. 1123.

CLENCHWARTON, Hamo of, O.P.
Lincoln, 6 July 1300. Reg. Dalderby, f. 10.
Lincoln, 12 Oct. 1300, ibid., f. 19.

CLERICUS, Roger, O.P.
Bath and Wells, 23 June 1318. Reg. Drokenesford, p.16,
f. 18.

CLIFF, Edmund of, O.P.
Coventry and Lichfield for two years, 24 June 1365.
York, 22 Feb. 1318. Reg. Melton, f. 274.
He was replaced by Robert of Malton, 11 Feb. 1349,
Reg. Zouche, f. 278.
deaneries of Warrington and
Manchester, 1388, ibid., p. 44.

CLIFF, John, O.P.
Hereford, 16 Nov. 1356. Reg. L. Charlton, p. 61.
Line Min. archdeacons of Stowe and Lincoln, 14 Jan.
1349. Reg. Burghersh, f. 155.

CLIFF, William of, O.Min. Reg. Burghersh, f. 23.
York, 14 June 1350. Reg. Zouche, f. 279.
Replaced under Thoresby (1354-74). Reg. Thoresby.

COATES, John of, O.P.
Coventry, 8 May 1318. Reg. Reynolds (Cant.), f. 113.
CLIFFORD, John of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

CODDRINGTON, John of, O.Min.
Lincoln, 27 Aug. 1300. Reg. Dalderby, f. 16.
CLIFFTON, John of, (order not given)
Lincoln, 11 Nov. 1363, Reg. Buckingham, f. 16.

CORTON, Reginald of, O.Min.
York 22 Feb. 1318, Reg. Zouche, f. 280.
CLIPSTON, John, O.Carm.
Replaced for Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

Ely, 7 Dec. 1349, ibid., f. 120.

CLOKESWORTH, (CLOSWORTH ?), Robert de, O.Min.

Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16, f. 18.

CLOTHALL, Elias of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.✓

CLYVE, John de, O.Aug.

Exeter, except in the parish of Tunstall, 18 Oct. 1352, Reg. Grandisson, p. 1123.

CLYVE, Nicholas de, O.Min.

Canterbury, 30 Dec. 1323, Reg. Reynolds, f. 249.✓

CLYVENYNGE, Simon de, O.P.

Canterbury, 8 May 1318, Reg. Reynolds, f. 113.

CNOUSALE, (GNOSALL ?), John de, O.Aug.

Coventry and Lichfield for two years, 24 June 1365, Reg. Stretton, p. 25.

Coventry and Lichfield, deanery of Warrington, 1 Jan. 1368, ibid., p. 32.

Coventry and Lichfield, deaneries of Warrington and Manchester, 1368, ibid., p. 44.✓

COATES, John of, O.Aug.

Lincoln, archdeaconries of Stowe and Lincoln, 14 Jan. 1340. Reg. Burghersh, f. 155.

Lincoln, 8 Feb. 1346. Reg. Bek, f. 98.

COATES, John of, O.P.

Canterbury, 8 May 1318. Reg. Reynolds (Cant.), f. 113.

CODDINGTON, John of, O.Min.

Lincoln, 27 Aug. 1300. Reg. Dalderby, f. 16.✓

COFTON, Reginald of, O.Min.

York, 29 Oct. 1351, Reg. Zouche, f. 280.

COKKE, Robert, O.P.
Exeter, 31 March 1384. Reg. Courtenay, f. 111.

COKYNGHAM, Thomas, O.P.
Canterbury, 21 Aug. 1373. Reg. Witlesey, f. 62^v.

COLBY, John of, O.Carm.
Lincoln, archdeaconries of Lincoln, Leicester and Northampton, 22 Jan. 1345. Reg. Bek, f. 96.
York, 5 Oct. 1348, Reg. Zouche, f. 278^v.

COLBY, Walter of, O.Min.
Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.
Ely, 31 Oct. 1352. Add. MS. 5824, f. 120.

COLCHESTER, Warinus of, O.Min.
Ely, 13 Feb. 1350. Add. MS. 5824, f. 120.

COLE, John, O.P.
Winchester, 23 Jan. 1391. Reg. Wykeham, i, 157.

COLESHILL, John of, O.P.
Lincoln, 10 July 1321, Reg. Burghersh, f. 287^v.

COLETON, (COLYTON or COLATON), John de, O.Min.
Exeter, one year, 26 Feb. 1375. Reg. Brantingham, p. 356.
The same, 29 Jan. 1376, ibid., p. 366.
The same, 21 Dec. 1378, ibid., p. 390.
The same, 22 Dec. 1382, ibid., p. 486.
The same, 20 Jan. 1384, ibid., p. 508.

COLEWORTH, Thomas de, O.P.
Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15.
Lincoln, 27 April 1318, ibid., f. 387.
Replaced by Hugh of Woodford, 16 May 1321. Reg. Burghersh, f. 382.

COLFIS, John de, O.P.
Lincoln, 10 June 1333, Reg. Burghersh, f. 464^v.

COLTHORPE, William of, O.Carm.
Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397^v.

Lincoln, 23 Nov. 1335. Reg. Burghersh, f. 517.✓

COMBERTON, John of, O.Aug.

Lincoln, limitation of Lincoln, 1 March 1339, Reg. Burghersh, f. 153.

Ely, 2 Nov. 1340. Add. MS. 5824, f. 44.

Ely, for two years, 15 March 1343, ibid., f. 46.

Ely, 1 July 1348, E.D.R., 1894, p. 275.

COMBERTON, Simon of, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

COMPSTON, John de, O.P.

York, for Lord John de Harrington, one year, 21 Feb. 1348. Reg. Zouche, f. 278.

COMTESON, William, O.P.

York, limitation of Doncaster, 4 May 1318. Reg. Melton, f. 226.

CONE, Walter de, O.Aug.

Ely, 2 Nov. 1340 or 10 March 1343. Add. MS. 5824, f. 44.

CONINGTON, (or CONNINGTON), John of, O.Aug.

Lincoln, archdeaconry of Huntingdon, one year, 10 Nov. 1339, Reg. Burghersh, f. 154.✓

The same, 29 Oct. 1342. Reg. Bek, f. 93.✓

CONINGTON, (or CONNINGTON), Roger of, O.Min.

Lincoln, 27 Aug. 1300. Reg. Dalderby, f. 16.✓

CONINGTON, (or CONNINGTON), Thomas of, O.P.

Ely, town of Whaddon and John of Elsworth, 5 March 1349. Add. MS. 5824, f. 120.

CONISCLIFF, Richard of, O.Min.

Ely, 6 Jan. 1341, Add. MS. 5824, f. 43. Burghersh, f. 431.✓

CONQUEST, Walter, O.Min.

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Covenstry, Lichfield, 1378. Reg. Stratton (1338-85),

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Lincoln, nuns of Godstow, one year, 1 Sept. 1338.

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CORFE, John of, O.Min.

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CORNWALL, Richard of, O. Aug.

Worcester, 1319. Reg. Cobham, p. 275.

COTON, Thomas of, O.P.

Ely, 9 Dec. 1338. Add. MS. 5824, f. 43.

COTON, Thomas of, O.P.

Ely, 9 Dec. 1338. Add. MS. 5824, f. 43.

COURT, John, O. Aug.

Lincoln, archdeaconry of Buckingham, one year, 6 July 1338. Reg. Courtenay, f. 51.

COURT, John, O. Aug.

Canterbury, Romney, 12 Nov. 1384. Reg. Courtenay, f. 51.

COVELE, John de, O.Min.

Canterbury, 24 Nov. 1358. Reg. Islip, f. 144✓

COVELISTON, John de, O.Min.

Lincoln, 30 June 1318. Reg. Dalderby, f. 390.

COVELISTON, (Coulston ?), John de, O. Aug.

Lincoln, one year, 30 June 1330. Reg. Burghersh, f. 431✓

COVENTRY, Henry of, O.Carm.

Carlisle, 24 Feb. 1335. V.C.H. Cumberland, 11, 197.

COVENTRY, Henry of, O.Carm.

Coventry, Lichfield, 1378. Reg. Stretton (1358-85),

- p. 90. O.Min.
Ely, 21 Oct. 1352. Add. MS. 5824, f. 120.
- COXFORD, William, O.Carm.
Ely, 7 Feb. 1376. Add. MS. 5825, f. 10.
- CRADLEY, Thomas of, O.P.
Replaced by Robert of Staunton for Hereford, 3 March 1356. Reg. Trillek, p. 21.
- CRAFT', Richard de, O.P.
Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 15.
- CRAKEHALL, Thomas of, O.P.
Replaced for York by Thomas of Benton, 11 Feb. 1349.
Reg. Zouche, f. 278.
- CRAVEN, John of, O.Aug.
Replaced for York by Richard of Brotherton, 16 Feb. 1348. Reg. Zpuche, f. 278.
- CRAUNFORD, Henry de, O.P.
York, 27 Oct. 1348. Reg. Zouche, f. 278.
- CRAWLEY, William of, O.Min.
York under Thoresby (1354-74). Reg. Thoresby.
- CRAWLEY, William of, O.P.
Lincoln, archdeaconry of Buckingham, one year, 6 July 1345. Reg. Bek, f. 97.
Lincoln, archdeaconry of Oxford, one year, 28 March 1347, ibid., f. 100.
- CREDELEYE, see CRADLEY.
- CRICKLEWOOD, John of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
- CROFT, William of, O.Carm.
Carlisle, 24 Feb. 1355. V.C.H., Cumberland, ii, 197.

CROSS, John, O.Min.

Ely, 31 Oct. 1352. Add. MS. 5824, f. 120.

CROWLE, (MS. CROULE), William of, O.Min.

Canterbury, 21 March 1351. Reg. Islip, f. 53.

York, 20 Nov. 1351. 1313., f. 280.

CROXTON, Nicholas of, O. Carm.

Ely, 7 Dec. 1349. Add. MS. 5824, f. 120.

Lincoln, 26 July 1330. Reg. Dalderby, f. 13.

CRUCE, Walter de, O.P.

Canterbury, 12 Nov. 1300. Reg. Winchelsea, p. 399.

Ely, 20 Sept. 1340. Add. MS. 5824, f. 43.

Ely, 12 Nov. 1342. 1313., f. 43.

CUDDINGTON, John of, O.P.

Lincoln, 20 Oct. 1352. Reg. Gynwell, f. 23.

CUSTON, Peter de, O.P.

Replaced for York by Thomas de Neucychia, under
Thoresby (1354-74). Reg. Thoresby.

DAY, Robert, O. Carm.

Replaced for York, 5 Oct. 1348. Reg. Zouche, f. 278.

DACRE, William of, O.Min.

York, 7 Aug. 1351. Reg. Zouche, f. 280.

Carlisle, 1356. V.C.H. Cumberland, ii, 197.

Lincoln, 20 June 1313. Reg. Dalderby, f. 390.

DALBY, Thomas of, O.Min.

Lincoln, custody of Oxford, 24 Oct. 1320. Reg. Burgh-
ersh, f. 265.

May 1318. Reg. Reynolds (Cont.), f. 113.

DALLING, John of, O.Min.

Ely, 6 Jan. 1341. Add. MS. 5824, f. 43.

Winchelsea, p. 391.

DALTON, John of, O. Aug.

York, 29 Oct. 1351. Reg. Zouche, f. 280.

DALTON, John of, O. Min.

Replaced for Carlisle, 1355. V.C.H., Cumberland, ii,
197.

DALTON, Richard of, O.Min.

York, 2 Oct. 1350, one year. Reg. Zouche, f. 279.

DALTON, Thomas of, O.Aug.

York, 26 March 1349. Reg. Zouche, f. 278^v.

DARLINGTON, John of, O.Carm.

York, 20 Oct. 1350. Reg. Zouche, f. 279^v.

York, 20 Nov. 1351, ibid., f. 280.

DERBY, William of, O.P.

DARTFORD, John of, O.Min.

Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

Replaced, 26 Oct. 1330. Reg. Burghersh, f. 439.

DAVENTRY, John of, O.P.

Ely, 20 Sept. 1340. Add. MS. 5824, f. 45.

Ely, 12 Nov. 1342, ibid., f. 46.

Ely, for two years, 7 Nov. 1344, ibid., f. 46.

Confirmed for Ely, 15 Sept. 1348.

DEYNECOURT, (or DAINCOURT), William, O.P.

DAVENTRY, Nicholas of, O.Aug.

Ely, nuns of Swaffham, 10 May 1338, Add. MS. 5824, f. 45.

DEIGHTON, Roger de, O.Min.

Replaced for Lincoln in October 1318. Reg. Dalderby.

DAY, Robert, O.Carm.

Replaced for York, 5 Oct. 1348. Reg. Zouche, f. 278^v.

DITTON, Nicholas of, O.Min.

DAYNILL, Robert, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

DEAL, Thomas of, O.P.

Canterbury, 8 May 1318. Reg. Reynolds (Cant.), f. 113.

DEAL, William of, O.Min.

Canterbury, 23 June 1300. Reg. Winchelsea, p. 391.

DELVES, Jacobus de, O.P.

Hereford, 1346. Reg. Trillek, p. 92.

DEENE, John of, O.P.

Winchester, 20 June 1321. Reg. Asserio, p. 406.

DEEPING, William of, O.Aug.

Lincoln, 11 Nov. 1363. Reg. Buckingham, f. 18.

DENE, see DEENE. O.Min.

Coventry and Lichfield, parishes of Hammer, Bangor, and Eilamere, 19 Feb. 1374. Reg. Stretton, p. 67.

DERBY, William of, O.Min.

Lincoln, one year, 13 March 1347. Reg. Bek, f. 100.

DOLSALE, Peter, O.P.

Canterbury, 27 Oct. 1301. Reg. Lalip, f. 130.

DERBY, William of, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13.

DONCASTER, " 15 Aug. 1300, ibid., f. 15.✓

Lincoln, 27 April 1318, ibid., f. 387.

Replaced, 26 Oct. 1330. Reg. Burghersh, f. 439.✓
by John of Thoresby, 12 Feb. 1350. Reg. Zouche, f. 279.

DEYNECOURT, (or DAINCOURT), Thomas, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

DONCASTER, William of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

DEYNECOURT, (or DAINCOURT), William, O.P.

Carlisle, 1330. V.C.H., Cumberland, ii, 197.

DONINGTON, (or DONNINGTON), John of, O.P.

Lincoln, archdeaconry of Lincoln, one year, 17 Dec.

DIGHTON, Roger de, O.Min.

Replaced for Lincoln in October 1318. Reg. Dalderby, f. 411.✓

DONINGTON, (or DONNINGTON), Robert of, O.Carm.

Bath and Wells, 6 Jan. 1325. Reg. Drokenesford, p.

DITTON, Nicholas of, O.Min.

Lincoln, 9 Feb. 1332. Reg. Burghersh, f. 456.

Lincoln, for the anchoress at Stockfold, 24 Aug.

1338, ibid., f. 151.✓, Simon of, O.Min.

Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

DODDINGTON, Robert of, O.Carm.

Bath and Wells, 6 Jan. 1325. Reg. Drokenesford, p. 238, f. 234. June 1318. Reg. Dalderby, f. 390.

DODFORD, Henry of, O.P. William of, O.Min.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13.✓

Lincoln, 10 Aug. 1300, ibid., f. 15.

Lincoln, 27 April 1318, ibid., f. 387.

Replaced by Warnerius de Holland, 7 Nov. 1325. Reg.

Burghersh, f. 386. O.Min.

Slip, 23 Dec. 1338. Add. MS. 5824, f. 43.

DODFORD, John of, O.Aug.

Worcester, 1319. Reg. Cobham, p. 275.

Lincoln, 24 Jan. 1322. Reg. Burghersh, f. 304.

DODLESTON, Edmund of, O.Min.

Coventry and Lichfield, parishes of Hanmer, Bangor,
and Ellsmere, 19 Feb. 1374. Reg. Stretton, p. 67.

DOVER, Thomas of, O.P.

DOLSALY, Peter, O.P.

Canterbury, 27 Oct. 1361. Reg. Islip, f. 180.

DOWNTON, Nicholas of, O.Min.

DONCASTER, Henry of, O.P.

Lincoln, 31 March 1334. Reg. Burghersh, f. 474.

A Dominican friar of this name was replaced for York
by John of Thoresby, 12 Feb. 1350. Reg. Zouche,
f. 279.

DONCASTER, William of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

DONINGTON, (or DONNINGTON), John of, O.P.

Lincoln, archdeaconry of Lincoln, one year, 17 Dec.
1363. Reg. Buckingham, f. 17.

DONINGTON, (or DONNINGTON), Robert of, O.Carm.

Bath and Wells, 6 Jan. 1325. Reg. Drokenesford, p.
238, f. 234.

DONINGTON, (or DONNINGTON), Simon of, O.Min.

Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

DONINGTON, (or DONNINGTON), Thomas of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

DONINGTON, (or DONNINGTON), William of, O. Min.

Coventry and Lichfield, 12 persons, 31 March 1379.
Reg. Stretton, p. 77.

DORMINGTON, William of, O.Min.

Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.

DOUNTONE, see DOWNTON.

DOVER, Thomas of, O.Carm.
Canterbury, 22 May 1350. Reg. Islip, f. 19.

DOVER, Thomas of, O.P.
Canterbury, 8 May 1318. Reg. Reynolds (Cant.), f. 113.

DOWNTON, Nicholas of, O.Min.
Winchester, 8 March 1318. Reg. Sandale, p. 84.

DRAYTON, William of, O.P.
Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15.

DRAX, Richard, O.Carm.
Ely, 9 March 1379. Add. MS. 5825, f. 10.
Coventry, Lichfield, undated. Reg. Stretton (1358-1385), p. 30.

DREFE, Alfred de, O.Min.
Exeter, 27 Oct. 1328. Reg. Grandisson, p. 420.
Exeter, 18 Sept. 1331, ibid., p. 632.

DRICHE, John de, O.Carm.
Canterbury, 31 Dec. 1360. Reg. Islip, f. 166.

DRIFFIELD, Henry of, O.Carm.
York, 19 Feb. 1348. Reg. Zouche, f. 278.

DRURY, Adam, O.P.
Ely, May 1386. Add. MS. 5825, f. 74.

DRYNG, John de, O.P.
Replaced for Bath and Wells, 5 April 1328. Reg. Drokenesford, p. 283, f. 277.

DUDEFORD, see DODFORD.

DUFFIELD, Nicholas of, O.Aug.
Coventry, Lichfield, deaneries of Lapperley, Tresell and Tamworth, one year, 16 Jan. 1375. Reg. Stretton, p. 70.

DULOE, William of, O.Aug.

Bath and Wells, 23 Feb. 1335. Reg. R. de Salopia, p. 18

DUNSTABLE, John of, O.Aug.

Lincoln, 24 July 1331. Reg. Burghersh, f. 449.

Lincoln, nuns of Woodchurch and Markgates, one year,
1 Oct. 1338, ibid., f. 151^v

Lincoln, nuns of Berkhamstead, one year, 16 May, ibid.,
f. 154.

DUNSTABLE, Robert of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

DUNSTABLE, Walter of, O.Min.

Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15. 5834,

Lincoln, 20 June 1318, ibid., f. 390.

DUNTON, Jordan of, O.Min.

Canterbury, 1326-7. Reg. Reynolds (Cant.), f. 249^v

DURANDUS, O.Min.

Bath and Wells, 4 May 1318. Reg. Drokenesford, p. 11,
f. 14.

DURHAM, Peter of, O.P.

York, 12 Feb. 1350. Reg. Zouche, f. 279.

DURHAM, Ralph of, O.Min.

Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.

Ely, 6 April 1341/2, ibid., f. 43.

DURHAM, Reginald of, O.Min.

Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.

DURHAM, Richard of, O.Carm.

Replaced for York, 5 Oct. 1348. Reg. Zouche, f. 278^v

EASTOFT, John of, O.Aug.

Replaced for Lincoln, 28 Jan. 1334. Reg. Burghersh,
f. 470.

EASTOFT, William of, O.Min.
Lincoln, limitation of Boston, 10 Aug. 1300. Reg.
Dalderby, f. 15.
Lincoln, 12 Oct. 1300, ibid., f. 19.✓

EASTON, Adam of, O.P.
Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13.✓
" 12 Oct. 1300, ibid., f. 19.✓

EASTON, Walter of, O.Carm.
Lincoln, 16 Sept. 1335. Reg. Dalderby, f. 514.✓
Lincoln, archdeaconries of Northampton and Lincoln,
10 Dec. 1338, ibid., f. 152.✓
Lincoln, 26 March 1347, Reg. Bek. f. 100.

EASTON, Walter of, O.Carm.
Ely, for two years, 10 Sept. 1337. Add. MS. 5824,
f. 45.
Ely, 21 Jan. 1340, ibid., f. 46.
Ely, for three years, 27 Dec. 1340, ibid., f. 46.
Ely, for three years, 29 Nov. 1345, ibid., f. 117.
Ely, 1354. E.D.R., 1894, p. 275.

EBBSBORNE, Richard of, O.P.
Salisbury, 9 Feb. 1304. Reg. S. de Gandavo, p. 865.

EBELESBORNE, see EBBSBORNE.

EBRUSTON, (EBBERSTON), William de, O.Aug.
Lincoln, archdeaconry of Oxford, one year, 4 July
1335. Reg. Burghersh, f. 502.✓
The same, 4 July 1336, ibid., f. 533.

ECCLESHALL or ECCLESWALL, John of, O.Min.
Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.

EDINGTON, Robert of, O.Min.
Bath and Wells, 26 Jan. 1322. Reg. Drokenesford,
p. 212, f. 196.

EGGINTON, John of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.31.

EGMANTON, William of, O.P.

York, 12 Feb. 1350. Reg. Zouche, f. 279.

EGMERE, John, O.Min.

Ely, March 1378. E.D.R., 1895, p. 19.

EGTHON, Thomas of, O.Min.

Lincoln, limitation of Boston, 10 Aug. 1300. Reg.

Dalderby, f. 15.

Lincoln, 12 Oct. 1300, ibid., f. 19^v.

EGTON, Richard of, O.Carm.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397^v.

EKYNGTON, see EGGINTON.

ELHAM, Andrew of, O.Aug.

Canterbury, 1326-7. Reg. Reynolds (Cant.), f. 249^v.

ELLERKER, William of, O.P.

York, 15 Sept. 1348. Reg. Zouche, f. 278^v.

ELLINGHAM, Giles of, O.Min.

Ely, March 1378. E.D.R., 1895, p. 19.

ELM, John of, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 43.

Ely, for John de Wilton and Walter Traille, 8 Feb.

1347, E.D.R., 1894, p. 275.

Canterbury, for the deanery of Arches until the
feast of St. John the Baptist, 10 March 1350. Reg.
Islip, f. 13.

ELM, Robert of, O.P.

Lincoln, archdeaconry of Lincoln and Bedford, 27 May
1338. Reg. Burghersh, f. 151.

Ely, 9 Dec. 1338. Add. MS. 5824, f. 43.

ELMELEY, John of, O.P.

Hereford, 26 March 1357. Reg. L. Charlton, p. 61.

ELMELY, Thomas of, O.Aug.

Worcester, 1319. Reg. Cobham, p. 275.

ELPIDIO, Antony of, O.Aug.

Ely, 7 Feb. 1376. Add. MS. 5825, f. 10.

ELSTOW, Edmund of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

ELTONHEAD, William of, O.Aug.

Coventry and Lichfield, deaneries of Macclesfield,
Middlewich and Frodsham, 22 Sept. 1370. Reg.
Stretton, p. 51.

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EMELEY, John of, O.Aug.

York, 20 Oct. 1350. Reg. Zouche, f. 279.

York, 29 Oct. 1351, ibid., f. 280.

ENMEDE, see ENMETH.

ENMETH, John, O.P.

Ely, May 1386. Add. MS. 5825, f. 74.

ENMETH, Thomas of, O.Min.

Ely, 31 Oct. 1352. Add. MS. 5824, f. 120.

ENGLESHAM, John de, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13.

Lincoln, 5 Aug. 1300, ibid., f. 14.

Lincoln, 27 April 1318, ibid., f. 387.

ERBERFELDE, see ARBORFIELD.

ERCALL, (MS. ERCALEWE), Richard of, O.Aug.

Hereford, 11 Nov. 1356. Reg. Trillek, p. 21.

ESCRICK, John of, O.Aug.

York, 20 Oct. 1350. Reg. Zouche, f. 279.

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ESTERBY, William of, O.Min.

Lincoln, 23 Nov. 1335. Reg. Burghersh, f. 517.✓

ESTFIELD, Robert de, (order not given; probably a Minorite)
York, 14 June 1350. Reg. Zouche, f. 279.

ESTON, see EASTON.

ESTRETE, John of, O.P.

Bath and Wells, for one month after Easter, 5 March
1339. Reg. R. de Salopia, p. 348.

EVESHAM, Adam of, O.P.

Hereford, county of Gloucester, 14 Dec. 1351. Reg.
Trillek, p. 20.

EWYAS, Robert of, O.P.

Hereford, county of Hereford, 3 Dec. 1352. Reg.
Trillek, p. 20.

EWYAS, Thomas of, O.Aug.

Appointed and then replaced for York under Thoresby
(1354-74). Reg. Thoresby.

EXETER, John of, O.Aug.

Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16,
f. 18.

EXTON, William of, O.Min.

Ely, 8 April 1345. Add. MS. 5824, f. 121.

EYNDERBY, see AINDERBY.

EYNESHAM, Geoffrey of, O.Min.

Lincoln, 1321. Reg. Burghersh, f. 299.✓

EYNESHAM, John of, O.P.

Lincoln, archdeaconry of Oxford, 12 Feb. 1337. Reg.

PAVER Burghersh, f. 148^v. P.

Canterbury, 13 March 1302. Reg. Winchelsea, p. 431.

EYNESHAM, William of, O.Carm.

Lincoln for two years, 8 Feb. 1331. Reg. Burghersh,
f. 444^d, 2 Sept. 1335. Reg. Trillek, p. 21.

EYNESHAM, William of, O.P.

Lincoln, archdeaconry of Oxford, one year, 30 April
1335. Reg. Burghersh, f. 497.

FARRIST, Ralph of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

Lincoln, 26 April 1334. Reg. Burghersh, f. 473.

F -, John of, O.Carm. 1335, ibid., f.

Ely, 7 Dec. 1349. Reg. Lisle, f. 89. Leicester and
Stowe, 11 Sept. 1338, ibid., f. 539.

Lincoln, archdeaconry of Leicester, 26 Feb. 1338,

FACHAM, Robert, O.Min.

Hereford, 2 Nov. 1353. Reg. Trillek, p. 21. 1339,
ibid., f. 153.

The same, 1 Dec. 1342. Reg. Bek, f. 94.

FALLESLEY, Robert de, O.Min. ibid., f. 95.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

The same, 14 Sept. 1346, ibid., f. 96.

The same, 12 Oct. 1346, ibid., f. 99.

FARLEY, Richard of, O.P. 1347, ibid., f. 94.

Lincoln, 26 Feb. 1332. Reg. Burghersh, f. 456.

FERRIS, William of, O.Ang.

FARTHEYN, John, O.P. Thoresby (1354-74). Reg. Thoresby.

Bath and Wells, 20 May 1322. Reg. R. de Salopia,
p. 95.

FERRIS, William of, O.Min.

Replaced for York under Thoresby (1354-74). Reg.

FASTOLF, John, O.P.

Ely, one year, 14 Feb. 1342. Add. MS. 5824, f. 43.

Ely, nuns of St. Radegund, Cambridge, 23 July 1341,

ibid., f. 46. O.Min.

Ely, nuns of Ickleton, 17 Nov. 1341, ibid., f. 46.

FAUCONBERGE, Peter de, O.P.

York, 14 March 1301. Reg. Corbridge, i, 161. Reg.
Dalderby, f. 15.

Lincoln, 12 Oct. 1300, ibid., f. 19.

FAUNELL, Thomas, O.Min.

Replaced for Carlisle, 1355. V.C.H., Cumberland, ii,
197. William de, O.P.

York under Thoresby (1354-74). Reg. Thoresby.

FAVERSHAM, Robert of, O.P.

Canterbury, 13 March 1302. Reg. Winchelsea, p. 431.

FECKENHAM, John, O.Aug.

Hereford, 2 Sept. 1355. Reg. Trillek, p. 21.

FELSHAM, John of, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

FERRIBY, Ralph of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.✓

Lincoln, 26 April 1334. Reg. Burghersh, f. 475.

Lincoln, 31 March 1335, ibid., f. 13.

Lincoln, archdeaconries of Lincoln, Leicester and Stowe, 11 Sept. 1336, ibid., f. 539.✓

Lincoln, archdeaconry of Leicester, 28 Feb. 1338, ibid., f. 148.✓

Lincoln, archdeaconry of Leicester, 27 Jan. 1339, ibid., f. 153.

The same, 1 Dec. 1342. Reg. Bek, f. 94.

The same, 24 Oct. 1343, ibid., f. 95.✓

The same, 2 Nov. 1344, ibid., f. 96.

The same, 14 Sept. 1345, ibid., f. 96.

The same, 12 Oct. 1346, ibid., f. 99.

The same, 1 March 1347, ibid., f. 99.✓

FERRIBY, William of, O.Aug.

York, under Thoresby (1354-74). Reg. Thoresby.

FERRIBY, William of, O.Min.

Replaced for York under Thoresby (1354-74). Reg. Thoresby.

FILIOLL, William, O.Min.

York, 16 Oct. 1347. Reg. Zouche, f. 278.

FORDHAM, Thomas of, O.Carm.

Replaced for Ely by Alexander of Schorsham about 1349.

FILLINGHAM, Henry of, O.Min.

Lincoln, limitation of Lincoln, 10 Aug. 1300. Reg.

Dalderby, f. 15.

Lincoln, 12 Oct. 1300, ibid., f. 19.✓

FLEDHAM, William de, O.P.

York under Thoresby (1354-74). Reg. Thoresby.

- FLAMMYLE, John, O.Aug.
Lincoln, archdeaconry of Bedford until the octaves
of Easter, 18 March 1346. Reg. Bek, f. 98.
- FLEET, William of, O.Aug.
Ely, 28 Feb. 1352. Add. MS. 5824, f. 121.
- FLORENCE, John of, O.Min.
Oxford university, 16 Oct. 1320. Reg. Burghersh,
f. 262.
- FLOXTON, (FLOWTON ?), O.P.
Lincoln, 15 Aug. 1300. Reg. Dalderby, f. 15.✓
- FLOZO, John, O.Aug.
Lincoln, 1 March 1339. Reg. Burghersh, f. 153.
- FOLIOTT, William, O.Min.
Lincoln, 5 Oct. 1346. Reg. Bek, f. 99.
- FOLKINGHAM, Ralph of, O.Carm.
Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.✓
York, 5 Oct. 1348. Reg. Zouche, f. 278.✓
- FOLSHAM, Adam of, O.Min.
Ely, 3 Feb. 1347. Add. MS. 5824, f. 120.
- FOLVILLE, William, O.Min.
Lincoln, for Blanche de Wake, 5 March 1366. Reg.
Buckingham, f. 28.
22 Jan. 1373, ibid., f. 115.
- FORDHAM, Thomas of, O.Carm.
Replaced for Ely by Alexander of Schoreham about 1349.
Add. MS. 5824, f. 121.
- FORNHAM, John of, O.Min.
Ely, March 1378. E.D.R., 1895, p. 19.
- FORTON, Robert of, O.P.
Winchester, 1300-4. Reg. Pontissara, p. 764.

FOTERBY, (FOCKERBY ?), Nicholas de, O.Aug. in's, 16 Oct.
Lincoln, limitation of Grimsby, one year, 23 Nov.
1352. Reg. Gynwell, f. 28.

FOTHERINGHAY, Walter of, O.Min. 5824, f. 120.
Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15.

FOTHERINGHAY, William of, O.P. Bedford and Huntingdon,
Lincoln, 13 March 1331. Reg. Burghersh, f. 445.
Ely, towns of Thorney and Witlesey, 12 Jan. 1342,
Add. MS. 5824, f. 46.
Revoked, 10 Nov. 1342, ibid., f. 46.

FOUNDER, Geoffrey, O.Carm.
Ely, 4 April 1343 or 1344. Add. MS. 5824, f. 44.
replaced for Ely by John of Lynn about 1349, ibid.,
f. 121. March 1344, ibid., f. 46.

FOURNEYS, (FURNEAUX), Robert de, O.P.
replaced for York, 12 Feb. 1350. Reg. Zouche, f. 279.

FOXTON, William of, O.P.
replaced for York by Matthew Gower, 12 Feb. 1350.
Reg. Zouche, f. 279.

FRAUNCEYS, John, senior, O.Min. Dalderby, f. 13.
Bath and Wells, 23 May 1332. Reg. R. de Salopia, p.
95.

GAINSBOROUGH, John of, O.Min.
Lincoln 1331. Reg. Burghersh, f. 209.

FRAUNCOIS, John, O.Carm.
Bath and Wells, 6 Jan. 1325. Reg. Drozensford, p.
238, f. 234.

GAINSBOROUGH, William of, O.P.
Lincoln, archdeaconry of Stow, one year, 30 Jan. 1338.
Reg. Burghersh, f. 148.

FRERE, Roger, O.Carm. 1339, ibid., f. 153.
Lincoln, archdeaconry of Northampton, 27 Oct. 1333.
Reg. Burghersh, f. 469.

FRESTON (GAINHAMPTON ?), Walter de, O.P.
FRESTON, John of, O.Min. Richard of Bounton, 12 Feb. 1350.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19.

GARDE, Thomas, O.Min.
replaced for York by William of Harleston, 16 Oct.

FRESTON, Thomas of, O.Min.
Replaced for York by John of St. Martin's, 16 Oct.
1347. Reg. Zouche, f. 278.

GABLAND, Thomas, O.P.
York, 20 Oct. 1350. Reg. Zouche, f. 279.
FRESTON, William of, O.Carm.
Ely, 7 Dec. 1349. Add. MS. 5824, f. 120.

GARTHORPE, Roger of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
FREVILL, John de, O.P.
Lincoln, archdeaconries of Bedford and Huntingdon,
25 May 1339. Reg. Burghersh, f. 154.
Canterbury, 30 Nov. 1373. Reg. Willesey, f. 64.

FRISBY, see FERRIBY.

FULBOURN, John of, O.Min. Reg. Thoresby.
Ely, for two years, 20 July 1342. Add. MS. 5824,
f. 46.
Ely, 15 March 1344, ibid., f. 46.

Lincoln, limitation of Grimsby, 10 Aug. 1300. Reg.
Dalderby, f. 15.
FUNDOUR, see FOUNDER. ion of Grimsby, 12 Oct. 1300, ibid.,
f. 12.
Lincoln, 20 June 1318, ibid., f. 390.
FYLINGHAM, see FILLINGHAM.

GATECOMER, Ralph of, O.P.
Worcester, 25 February 1309. Reg. Reynolds (Worc.),
p. 5.

GADDESBY, Robert of, O.Min. Reg. Brokenford, p. 18.
Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

GATESHEAD, Gilbert of, O.P.
GAINSBOROUGH, John of, O.Min. Reg. Dalderby, f. 397.
Lincoln, 1321. Reg. Burghersh, f. 299.

GAYTON, William of, O.Carm.
GAINSBOROUGH, William of, O.P. Oxford, one year, 12 June
Lincoln, archdeaconry of Stow, one year, 30 Jan. 1338.
Reg. Burghersh, f. 148. ibid., f. 154.
The same, 1 May 1339, ibid., f. 153.
York, 12 Feb. 1350. Reg. Zouche, f. 279.

GEDDING OF GIBBING, Richard of, O.Min.
Lincoln, 9 March 1318. Reg. Dalderby, f. 365.
GALMETON, (GALHAMPTON ?), Walter de, O.P.
York, replaced by Richard of Rounton, 12 Feb. 1350.
Reg. Zouche, f. 279.
Northampton, one year, 31
March 1335, ibid., f. 405.

GARDE, Thomas, O.Min.
Replaced for York by William of Harlaston, 16 Oct.

1347. Reg. Zouche, f. 278.
Lincoln, 31 July 1331. Reg. Burghersh, f. 449.
- GARLAND, Thomas, O.P.
York, 20 Oct. 1350. Reg. Zouche, f. 279.✓
- GARTHORPE, Roger of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
- GARTHORPE, Thomas of, O.Aug.
Canterbury, 30 Nov. 1373. Reg. Witlesey, f. 64.
- GARTON, John of, O.P.
York under Thoresby. Reg. Thoresby. f. 100.
- GARTON, Peter of, O.Min.
Lincoln, limitation of Grimsby, 10 Aug. 1300. Reg.
Dalderby, f. 15.
Lincoln, limitation of Grimsby, 12 Oct. 1300, ibid.,
f. 19.✓
Lincoln, 20 June 1318, ibid., f. 390.
- GATECOMBE, Ralph of, O.P.
Worcester, 25 February 1309. Reg. Reynolds (Worc.),
p. 5.
Bath and Wells, 15 July 1310. Reg. Drokenesford, p. 18.
- GATESHEAD, Gilbert of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
- GAYTON, William of, O.Carm.
Lincoln, archdeaconry of Oxford, one year, 12 June
1338. Reg. Burghersh, f. 151.
The same, 27 July 1339, ibid., f. 154.
- GEDDING or GIDDING, Richard of, O.Min.
Lincoln, 9 March 1313. Reg. Dalderby, f. 365.
Lincoln, 20 June 1318, ibid., f. 390.
Lincoln, 5 June 1334. Reg. Burghersh, f. 487.
Lincoln, archdeaconry of Northampton, one year, 31
March 1335, ibid., f. 495.

GELSTON, (MS. GEVELESTAN), John of, O.Aug.
Lincoln, 24 July 1331. Reg. Burghersh, f. 449.

GERLAUNDE, see GARLAND.
Bath and Wells, 17 June 1353. Reg. R. de Salopia.

GERLETHORPE, Thomas, O.Aug.
Canterbury, 29 Nov. 1373. Reg. Witlesey, f. 64.

GISBURN, Roger of, O.Carm.
York under Thoresby (1354-74). Reg. Thoresby.

GLANVILLE, Robert de, O.Carm.
Lincoln, 26 March 1347. Reg. Bek., f. 100.

GLATTON, Roger of, O.Aug.
Lincoln, 5 March 1323. Reg. Burghersh, f. 338.

GLENTHAM, William of, O.Aug.
Lincoln, limitation of Boston, 1 March 1339. Reg.
Burghersh, f. 153.
The same, 27 Aug. 1339, ibid., f. 153.
Lincoln, one year, 14 March 1347. Reg. Bek, f. 99.

GLOUCESTER, Henry of, O.P.
Hereford, 31 Aug. 1351. Reg. Trillek, p. 20.

GLOUCESTER, Matthew of, O.Carm.
Bath and Wells, 6 March 1322. Reg. Drokenesford, p.
199, f. 184.

GNOSHAM, Thomas de, O.Carm.
Winchester, 1325. V.C.H., Hants., ii, 16-17.

GOATHURST, Richard of, O.Min.
Bath and Wells, 4 May 1318. Reg. Drokenesford, p. 11,
f. 14.

GODALMING, Geoffrey of, O.P.
Winchester, 20 June 1321. Reg. Asseris, p. 406.

GOLDICAR, John of, O.P.
Coventry and Lichfield, 1378. Reg. Stretton, p. 90.

GODMAN, Thomas, O.Min.
Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16, f. 18.
Bath and Wells, 17 June 1333. Reg. R. de Salopia, p. 145.

GOLDOR', GOLDONERE, Roger de, O.Min.
Lincoln, archdeaconry of Oxford, one year, 2 April 1335. Reg. Burghersh, f. 496.
The same, 14 Feb. 1338, ibid., f. 150.
The same, 4 March 1339, ibid., f. 153.
The same, 18 Dec. 1339, ibid., f. 155.
The same, 16 Feb. 1343. Reg. Bek, f. 94.
The same, 8 March 1347, ibid., f. 99.

GOLDSTON, John of, O.Carm.
Bath and Wells, 6 Jan. 1325. Reg. Drokenesford, p. 238, f. 234.
Lincoln, archdeaconry of Oxford, one year, 25 April 1330. Reg. Burghersh, f. 416.
Bath and Wells, 13 Feb. 1334. Reg. R. de Salopia, p. 162.

GOLDSWAYN, John, O.Min.
Bath and Wells, 10 June 1338. Reg. R. de Salopia, p. 322.

GOOLE, John of, O.P.
Lincoln, 28 Feb. 1323. Reg. Burghersh, f. 383.

GORGES, Richard de, O.Min.
London, for Hugh de Nevill and his wife, 8 March 1320. Kingsford, The Grey Friars of London, p. 203.

GOSBERTON, (GOSEBERKIRK), Gilbert of, O.Carm.
Lincoln, church of Spalding, 3 March 1347. Reg. Bek, f. 99.

GOSFORD, Roger of, O.P.
Replaced for York by Thomas Garland, 20 Oct. 1350. Reg. Zouche, f. 279.

GOXHILL, Gilbert of, O.Aug.

Lincoln, 1 Feb. 1323. Reg. Burghersh, f. 330✓

GOXHILL, John of, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

GRIMSHILL, Lincoln, 7 Feb. 1319, ibid., f. 408✓

Lincoln, 3 Dec. 1320, ibid., f. 267✓

GOWER, Matthew, O.P.

York, 12 Feb. 1350. Reg. Zouche, f. 279.

Replaced by Ralph of Louth, and also by William de Merst, under Thoresby (1354-74). Reg. Thoresby.

GOUSHILL, see GOXHILL.

GRAFTON, Hugh of, O.Aug.

Worcester, 18 Nov. 1318. Reg. Cobham, p. 274.

Worcester, 1319, ibid., p. 275.

GRANSDEN, (MS. GRANTESDEN), John of, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

GRANTHAM, Arnold of, (order not given).

Lincoln, 8 Feb. 1346. Reg. Bek, f. 98.

GRANTHAM, Elias of, O.Min.

Lincoln, archdeaconsry of Lincoln, 4 Oct. 1344. Reg. Bek, f. 96.

GRAVENEY, William of, O.P.

Canterbury, 8 May 1318. Reg. Reynolds (Cant.), f. 113.

GREGORY, John, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

GRELYNGTON, John, O.Carm.

Bath and Wells, 25 Jan. 1353. Reg. R. de Salopia, p. 708.

GRENDON, John of, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13✓

Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15.
Lincoln, 27 April 1318, ibid., f. 387.
He was replaced by Simon of Hardwick, 1329. Reg.
Burghersh, f. 400.

GRIMSBY, Walter of, O.P.
York, 14 March 1301. Reg. Corbridge, i, 161. 1380.
Reg. Zouche, f. 279.

GRIMSTON, John of, O.Min.
Bath and Wells for two years, 10 June 1338. Reg. R.
de Salopia, p. 322. Add. MS. 5824; f. 120.

GRIMSTON, John of, O.Min.
Ely, 25 Dec. 1338. Add. MS. 5824, f. 43. 206

GROSSEBY, Thomas of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
Replaced, 18 Feb. 1329. Reg. Burghersh, f. 402.

GROVE, Thomas, O.Aug.
Replaced for York by William of Scarborough, 16 Feb.
1348. Reg. Zouche, f. 278.
York, 23 Nov. 1349, ibid., f. 279.

HACKNESS, see HACKWESS.
GUERARDI, Robert, O.P.
Replaced for Bath and Wells, 5 April 1328. Reg.
Drokensford, p. 283, f. 277.
Dalderby, f. 15.

GUILDFORD, Richard of, O.P.
Winchester, 20 June 1321. Reg. Asseris, p. 406.
Replaced for Lincoln, 24 July 1331. Reg. Burghersh,

GYLYS, John, O.Min.
Ely, 24 Feb. 1352. Add. MS. 5824, f. 120.

GYLMYN, John, O.P.
Hereford, 4 June 1353. Reg. Trillek, p. 20.
Coventry and Lichfield, no date. Reg. Stretton
(1358-85), p. 30.
York, one year, 22 Feb. 1349. Reg. Zouche, f. 279.
York, one year, 5 Oct. 1350, ibid., f. 279.

HALLOWTON, (HALLOUGHTON ?), Thomas de, O.P.
York under Thoresby, (1354-74). Reg. Thoresby

HACCOMBE, Robert of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

Translated and replaced before 10 July 1321. Reg.

Burghersh, f. 288.

HALTON, Alexander of, O.Min.

Replaced for York under Thoresby (1354-74). Reg.

HACKNESS, John of, O.P.

Replaced for York by John of Kythorpe, 12 Feb. 1350.

Reg. Zouche, f. 279.

HALTON, Richard of, O.Min.

Ely, 6 Jan. 1341. Add. MS. 5824, f. 43.

HADISCO, Geoffrey de, O.Min.

Ely, 23 Feb. 1347. Add. MS. 5824, f. 120.

HALTON, Richard of, O.P.

Lincoln, archdeaconry of Lincoln, 26 Feb. 1337. Reg.

HADLEY, Edmund of, O.P.

Canterbury, 28 Feb. 1365. Reg. Islip, f. 206✓

The same, 1 March 1347, *ibid.*, f. 99.

HADLEY, John of, O.Min.

Ely, March 1379. E.D.R., 1895, p. 19.

Ely, 12 April 1351. Add. MS. 5824, f. 120.

HADSHAM, John de, O.Aug.

Replaced for Lincoln, 24 July 1331. Reg. Dalderby,

f. 449., 20 June 1318. Reg. Dalderby, f. 390.

HAKENESS, see HACKNESS.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

Replaced, 22 July 1331. Reg. Burghersh, f. 449.

HALE, Richard of, O.Min.

Lincoln, limitation of Grimsby, 10 Aug. 1300. Reg.

Dalderby, f. 15.

HALE, Robert of, O.Min. (1354-74), Reg. Thoresby.

Lincoln, 12 Oct. 1300. Reg. Dalderby f19✓

HALE, William of, O.Aug.

Replaced for Lincoln, 24 July 1331. Reg. Burghersh,

f. 449., 4 Oct. 1345. Reg. Bex, f. 98.

and again, 28 Jan. 1334, *ibid.*, f. 470.

HANKISLOW, William, O.Aug.

HALFORD, William of, O.Carm. Reg. Buckingham, f. 100.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397✓

HARAUDON, Thomas de, O.Min.

HALIFAX, Robert of, O.Min. Reg. Zouche, f. 278.

York, one year, 22 Feb. 1349. Reg. Zouche, f. 278.✓

York, one year, 2 Oct. 1350, *ibid.*, f. 279.

HARBOROUGH, (MS. HARBOROUGH), Roger of, O.Min.

York, 29 Oct. 1331. Reg. Zouche, f. 280.

HALOWTON, (HALLOUGHTON?), Thomas de, O.P.

York under Thoresby, (1354-74). Reg. Thoresby.

HALSTEAD, John of, O.Min.

Ely, 23 Feb. 1347. Add. MS. 5824, f. 120.

HALTON, Alexander of, O.Min.

Replaced for York under Thoresby (1354-74). Reg. Thoresby.

HALTON, Richard of, O.Min.

Ely, 6 Jan. 1341. Add. MS. 5824, f. 43.

HALTON, Richard of, O.P.

Lincoln, archdeaconry of Lincoln, 26 Feb. 1337. Reg. Burghersh, f. 148.

The same, 11 Nov. 1342. Reg. Bek, f. 93.

The same, 1 March 1347, ibid., f. 99.

HAMELYN, Henry, O.P.

Ely, 12 April 1351. Add. MS. 5824, f. 120.

HAMESAYLE, Walter de, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

HAMPTON, Henry of, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

Replaced, 22 July 1331. Reg. Burghersh, f. 449.

HANBY, John, O.Aug.

York under Thoresby (1354-74), Reg. Thoresby.

HANFORD, Henry of, O.P.

Lincoln, 4 Oct. 1346. Reg. Bek, f. 98.

HANKISLOW, William, O.Aug.

Lincoln, 21 Sept. 1370. Reg. Buckingham, f. 100.

HARAUDON, Thomas de, O.Min.

York, 10 Oct. 1348. Reg. Zouche, f. 278.

Replaced for Carlisle by William of Croft, 24 Feb.

HARBOROUGH, (MS. HARBERGH), Roger of, O.Min.

York, 29 Oct. 1351. Reg. Zouche, f. 280.

HARBOROUGH, William of, O.P.

Lincoln, 26 Oct. 1330. Reg. Burghersh, f. 439.

HARDESSHALGH, William de, O.Aug.

Coventry, Lichfield, hundreds of Derby and Stafford,
16 Jan. 1371. Reg. Stretton, p. 54.

Coventry, Lichfield, eighteen persons of co. Lancaster,
7 March 1372, ibid., p. 60.

HAUKESWORTH, see HAWKSWORTH.

HARDWICK, Simon of, O.P.

Lincoln, 31 Dec. 1329. Reg. Burghersh, f. 400.

Lincoln, archdeaconry of Northampton for one year,
1 March 1338, ibid., f. 149.

Lincoln, nuns of Catesby, 3 Kal. Aug. 1338, ibid.,
f. 151.

HAWKSWELL, John of, O.Min.

HARLESTON, William of, O.Min. Zouche, f. 278.

York, 6 Oct. 1347. Reg. Zouche, f. 278.

Ely, 24 Feb. 1352. Add. MS. 5824, f. 120.

HAWKSWORTH, Richard of, O.Min.

Lincoln, 1321. Reg. Burghersh, f. 299.

HAROLD, Richard, O.P.

Hereford, 6 Jan. 1321. Reg. Orleton, p. 173.

HAYS, Ralph de la, O.Min.

Bath and Wells, 23 May 1343. Reg. R. de Salopia.

HARTLEPOOL, Stephen of,

Replaced by John of Carlisle under Thoresby. Reg.
Thoresby.

HASELBECH, John of, O.Aug.

Lincoln, 28 Jan. 1334. Reg. Burghersh, f. 470.

HAZLEWOOD, William of, O.Min.

HASEWYK, William, O.Aug. Lichfield, undated. Reg. Stretton.

Hereford, 18 Oct. 1358. Reg. L. Charlton, p. 62.

HASTELEYE, John de, O.Carm.

Ely, 7 Feb. 1376. Add. MS. 5825, f. 10. f. 18.

HATFIELD, John of, O.Carm.

Replaced for York by Henry of Driffeld, 19 Feb. MS.
1348. Reg. Zouche, f. 278.

Replaced for Carlisle by William of Croft, 24 Feb.
1355. V.C.H., Cumberland, ii, 197.

HEBDEN, William of, O.Min.

York, 29 Oct. 1332. Reg. Zouche, f. 280.

HATFIELD, Thomas, O.Min.

Exeter, 19 Feb. 1390 until Low Sunday. Reg. Brantingham, p. 688.

HATTON, Thomas, O.Min.

Canterbury, 30 Aug. 1373. Reg. Witlesey, f. 62^v.

HAUKESWORD, see HAWKSWORTH.

Hawe, Thomas de, O.Min.

Lincoln, for Thomas de Wake, 17 Dec. 1338. Reg. Burghersh, f. 152.

HAWKSWELL, John of, O.Min.

York, 27 Jan. 1349. Reg. Zouche, f. 278^v.

HAWKSWORTH, Richard of, O.Min.

Lincoln, 1321. Reg. Burghersh, f. 299^v.

HAYS, Ralph de la, O.Min.

Bath and Wells, 23 May 1322. Reg. R. de Salopia, p. 95.

Bath and Wells in the parish of Ditchheat for one year, 17 June 1333, ibid., p. 145.

HAYTEFIELD, see HATFIELD.

HAZLEWOOD, William of, O.Min.

Coventry and Lichfield, undated. Reg. Stretton, (1358-85), p. 30.

HAZLEWOOD, William of, (order not given)

Lincoln, 11 Nov. 1363. Reg. Buckingham, f. 16.

HEATHE, Hans of, O.Aug.

Ely, limitation of Cambridge, 2 Nov. 1340. Add. MS. 5824, f. 44.

HEBDEN, William of, O.P.

York, 29 Oct. 1350. Reg. Zouche, f. 280.

HEIGHAM, Adam of, O.P.
Lincoln, 31 Dec. 1331. Reg. Burghersh, f. 454.

HEIGHAM, Andrew, O.Aug.
Replaced for Lincoln, 24 July 1331. Reg. Burghersh,
f. 449.
Lincoln, 28 Jan. 1334, ibid., f. 470.

HEIRDE, Peter, O.Min.
Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.

HEIRDE, Richard, O.Min.
Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.

HEKYNTON, see HECKINGTON.

HELMERTONE, William de, O.P.
Hereford, 1325. Reg. Orleton, p. 338.

HELMINGHAM, Ralph of, O.Min.
Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15.

HELMSWELL, Richard of, O.Aug.
York, 20 Oct. 1350. Reg. Zouche, f. 279.

HELWEY, Richard, O.P.
Canterbury, 27 Oct. 1361. Reg. Islip, f. 180.

HELYOT, John, O.Min.
Bath and Wells, 25 Jan. 1353. Reg. R. de Salopia,
p. 708.

HEMBIR', see HENBURY.

HEMINGBY, (MS. HEMYNGESBY), John of, O.Min.
Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.
Ely, 3 Aug. 1339, for twelve people, ibid., f. 45.
Ely, 15 July 1343, for six people, ibid., f. 46.
Ely, 29 Sept. 1349, ibid., f. 83.

HERON, Thomas, O.Min.
Winchester, 8 March 1318. Reg. Bunsale, p. 84.

HEMINGFORD, John of, O.Min.
Ely, 6 May 1351. Add. MS. 5824, f. 120.

HENBURY, Richard of, O.P.
Bath and Wells, 23 June 1318. Reg. Drokenstord, p.
16, f. 18.

HENTON, John of, O.P.
Bath and Wells, 16 April 1326. Reg. Drokenstord, p.
259, f. 249.

HENTON, Robert of, O.P.
Bath and Wells, 18 Jan. 1337 or 1338 (?). R. de
Salopia, p. 330.

HERD, Philip de, O.P.
Coventry, Lichfield, bounds of Shrewsbury, 16 Jan.
1371. Reg. Stretton, p. 54.

HERDEWICK, see HARDWICK.

HERICE, Richard, O.Min.
Replaced for Lincoln, 24 Oct. 1320. Reg. Burghersh,
f. 235^v.

HERLESTON, see HARLESTON.

HERLETHORPE, Andrew de, O.Aug.
Lincoln, 8 Oct. 1322. Reg. Burghersh, f. 320^v.

HERNINGESKYE, Simon de, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

HERON, Geoffrey, O.Min.
Winchester, 8 March 1318. Reg. Sandale, p. 84.

HERON, Robert, O.P.
York, 1 June 1350. Reg. Zouche, f. 279.

HERON, Thomas, O.Min.
Winchester, 8 March 1318. Reg. Sandale, p. 84.

HERSEYE, William de, O.Carm.
Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.
Ely, 9 Dec. 1338. Add. MS. 5824, f. 43.

HERT, John, O.P.
Coventry & Lichfield, for the Welsh of the diocese
until Easter, 26 Feb. 1366. Reg. Stretton, p. 27.
For Sir Roger Lestrangle, two years, 16 Oct. 1367,
ibid., p. 39.

HERTELPOLE, see HARTLEPOOL.
Trillek, p. 61.

HERTILBURGH, Ralph of, O.Min.
York, 16 Oct. 1347. Reg. Zouche, f. 278.
York, 2 Oct. 1350, one year, ibid., f. 279.
Replaced by Robert of Mendham about 1349. ibid.,
f. 181.

HERZ, Richard, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

HESSEY, Thomas of, O.Min.
Lincoln, 14 March 1319. Reg. Dalderby, f. 411.
York, 14 June 1350. Reg. Zouche, f. 279.

HESSEY, Robert of, O.P.
Lincoln, 22 March 1322. Reg. Burghersh, f. 480.
HESSEY, (perhaps same as HERSEY, above), William of, O.Carm.
Lincoln, archdeaconry of Lincoln, one year, 14 Feb.
1338. Reg. Burghersh, f. 150.
Replaced by John of Walden for Ely, 4 April 1343, or
1344. Add. MS. 5824, f. 44.

HEUED, Robert, O.P.
Hereford, 31 Aug. 1351. Reg. Trillek, p. 20.

HIDYNGTON, Jocelin de, O.P.
Ely, 16 Jan. 1398. Add. MS. 5825, f. 230.
Lincoln, 1 Sept. 1337. ibid., f. 549.
Lincoln, 1345. Reg. Bek, f. 97.

HILIEST, Arnold, O.Min.
York, under Thoresby (1354-74). Reg. Thoresby.
The sent, 25 May 1344. Reg. Bek, f. 98.

HINCKLEY, John of, O.Min.
Lincoln, 31 Jan. 1334. Reg. Burghersh, f. 471.
Hereford, 2 Nov. 1335. Reg. Trillek, p. 21.

HINDON, John of, O.Min.
Canterbury, 30 June 1388. Reg. Courtenay, f. 69.

HINGESTON, (sic Sale's transcript; probably KINGESTON in MS.), Alexander de, O.P.

Ely, 9 Dec. 1338. Add. MS. 5824, f. 43.

HOGMAN, or HOPMAN, Thomas, O.P.

Ely, 4 Feb. 1347. Add. MS. 5824, f. 118.

Ely, confirmed 15 Sept. 1348.

HOGSHAW, John of, O.P.

Hereford, for Ash Wednesday, 25 Jan. 1346. Reg.

Trillek, p. 61.

HOKYTON, William de, O.Carm.

Ely, 10 Dec. 1342. Add. MS. 5824, f. 44.

Replaced by Robert of Mendham about 1349, ibid., f. 121.

HOLBEACH, Thomas of, O.Min.

Lincoln, 14 March 1319. Reg. Dalderby, f. 411[✓].

HOLCOT, Robert of, O.P.

Lincoln, 22 March 1322. Reg. Burghersh, f. 457.

Lincoln, archdeaconry of Northampton, 10 Feb. 1343.

Reg. Bek, f. 94[✓].

The same for one year, 3 Oct. 1343, ibid., f. 95[✓].

Lincoln, archdeaconries of Northampton and Buckingham for two years, 11 May 1345, ibid., f. 97.

HOLE, Henry de, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

HOLLAND, Warnerius of, O.P.

Lincoln, 7 Nov. 1325. Reg. Burghersh, f. 386.

Lincoln, 1 Sept. 1337, ibid., f. 549.

Lincoln, 1345. Reg. Bek, f. 97[✓].

Lincoln, nuns of Northampton, 3 Dec. 1339. Reg. Burghersh, f. 154.

The same, 25 May 1344. Reg. Bek, f. 96.

HOLOND, Richard, O.Min.

Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.

HOLPRINGHAM, Robert de, O.Aug.

Replaced for Lincoln by Roger de Byker, 24 Jan.
1339. Reg. Burghersh, f. 152.

HOUTON, Walter de, O.Min.

HOLWELL, William of, O.Min.

Ely, 1338. Add. MS. 5824, f. 45.

HOVEDEN, Adam of, O.Min.

HORBLING, William of, O.P.

Lincoln, 13 Feb. 1346. Reg. Bek, f. 98.

HOVEDEN, John of, O.Min.

HORNBY, John of, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

Ely, September 1340, four persons, ibid., f. 45.

HORSELEY, see HURSLEY.

HORTON, Thomas, O.Min.

Exeter, three archdeaconries, 12 Jan. 1378. Reg.
Brantingham, p. 385.

Exeter, 5 Dec. 1385, ibid., p. 597.

Exeter, 10 Nov. 1389, ibid., p. 688.

HUGH, O.P. (prior of Exeter).

HORWOOD, John of, O.Min.

Canterbury, 24 Nov. 1358. Reg. Islip, f. 144^v.

HULL, John de, O.Carm.

HOTHAM, Thomas, O.P.

Replaced for York by Robert of Heron, 1 June 1350.

Reg. Zouche, f. 279.

HULL, Henry, O.P.

Chichester, 22 March 1397. Reg. Rede, p. 77.

HOTHORPE, Hugh of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

HULL, Thomas de, O.Carm.

Ely, 21 March 1343. Add. MS. 5824, f. 46.

HOTLYNGTON, John de, O.P.

Lincoln, 31 March 1334. Reg. Burghersh, f. 474.

HUMPHREYS, Robert of, (prior of Exeter, probably a
Minaxite).

HOTON, John of, O.Aug.

Lincoln, archdeaconry of Huntingdon, 23 Feb. 1339.

Reg. Burghersh, f. 153.

HUNDON, John of, O.P.

Ely, 14 Feb. 1341. Add. MS. 5824, f. 43.

HOTON, William of, O.Carm.

York, 20 Oct. 1350. Reg. Zouche, f. 279^v.

HOUTONE, Nicholas de,
Hereford, 26 April 1318. Reg. Orleton, p. 70.

HOUTON, Walter de, O.Min.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v.

HOVEDEN, Adam of, O.Min.
Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

HOVEDEN, John of, O.Min.
York for one year, 19 March 1348. Reg. Zouche, f. 278.
The same, 22 Feb. 1349, ibid., f. 278^v.

HOWARD, Richard, O.Min.
Lincoln, 20 Oct. 1350. Reg. Zouche, f. 279^v.

HUGAT, Richard, O.P.
Replaced for York by Robert of Leverton, 12 Feb. 1350.
Reg. Zouche, f. 279.

HUGH, O.P., (friar of Exeter).
Exeter, 7 March 1330. Reg. Grandisson, p. 558.

HULLE, John de, O.Carm.
Ely, 11 March 1343. Add. MS. 5824, f. 46.

HULLE, Henry, O.P.
Chichester, 28 March 1397. Reg. Rede, p. 77.

HULLE, Thomas de, O.Carm.
Ely, 11 March 1343. Add. MS. 5824, f. 46.

HUMBERSTONE, Robert of, (order not given; probably a Minorite).
York, 14 June 1350. Reg. Zouche, f. 279.

HUNDON, Richard of, O.P.
Ely, 14 Feb. 1341. Add. MS. 5824, f. 43.

HUNDY, John, O.Min.

Exeter, 8 March 1371. Reg. Brantingham, p. 9.

HUNTLEY, Richard of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387,

HUNTINGDON, Henry of, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

Replaced by John of Dodford, 24 Jan. 1321. Reg.

Burghersh, f. 304.

HUNTINGDON, John of, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

HUNTINGDON, Matthew of, O.Min.

Lincoln, 27 Aug. 1300. Reg. Dalderby, f. 16^v.

HUNTINGDON, Michael of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

HURSLEY, John of, O.P.

Winchester, 1300-4. Reg. Pontissara, p. 764.

HURSLEY, William of, O.P.

Winchester, 1325. V.C.H., Winchester, ii, 16-17.

HURST, John, O.Min.

Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.

HURST, William, O.P.

Hereford, 20 March 1357. Reg. L. Charlton, p. 61.

HUSSEBURY, Simon de, O.Min.

Canterbury, 1326-7. Reg. Reynolds (Cant.), f. 249^v.

HUTHORPE, see HOTHORPE.

HYMESEY, Walter de, O.P.

York, 22 Feb. 1319. Reg. Melton, f. 274.

HYNKELE, see HINKLEY.

ILCHESTER, John of, O.P.

Bath and Wells, 14 Oct. 1333. Reg. R. de Salopia, p. 155.

ILCHESTER, Thomas of, O.Min.

Bath and Wells, two years, 10 June 1338. Reg. R. de Salopia, p. 322.

ILLEE, John de, O.P.

Ely, 9 Dec. 1338. Add. MS. 5824, f. 43.

ILLEE, Thomas de, O.P.

Ely, 14 Feb. 1341. Add. MS. 5824, f. 43.

Ely, 29 Sept. 1349, ibid., f. 83.

IPSWICH, John of, O.P.

Ely, May 1386. Add. MS. 5825, f. 74.

IRBY, John of, O.Min.

York, 20 Oct. 1350. Reg. Zouche, f. 279^v.

York, one year, 7 Aug. 1351, ibid., f. 280.

IRFORD, John de, O.Carm.

York for Christopher Malberre and others in the limitation until mid-Lent, 21 Feb. 1349. Reg. Zouche, f. 278^v.

Replaced for York by Robert of Poppleton, 6 Jan. 1352, ibid., f. 280.

IVORY, (MS. YWORY), Robert, O.Carm.

Canterbury, 20 Jan 1372. Reg. Witlesey, f. 51^v.

JAKESLE, see YAXLEY.

JERNEMUTA, see YARMOUTH.

JOHN, O.Aug. (of the convent of Yarmouth).

Ely, 8 March 1350. E.D.R., 1893, p. 107.

JOHN, O.P., (~~frier~~^{frier} of Truro).
Exeter, Cornwall, 7 March 1330. Reg. Grandisson, p. 558.

JORDAN, William, O.P.

York, 15 Sept. 1348. Reg. Zouche, f. 278^v

York, one year, 6 Dec. 1351, ibid., f. 280.

JORZ, Eustace, O.P.

Lincoln, 15 Aug. 1300. Reg. Dalderby, f. 15^v

JORZ, John, O.Carm.

Ely, 4 April 1343 or 1344. Add. MS. 5824, f. 44.

Ely, 22 May 1347. E.D.R., 1894, p. 275.

JORZ, Oliver, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13^v

Lincoln, 15 Aug. 1300, ibid., f. 15^v

JORZ, Simon, O.Min.

Lincoln, visitation of Lincoln, 10 Aug. 1300. Reg.

Dalderby, f. 15. 0. Aug.

JORZ, Walter, O.P.

Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v

JORZ, William, O.P.

Lincoln, 18 Aug. 1318. Reg. Dalderby, f. 394^v

JUMIERE, William de, O.P.

Exeter, nuns of Leigh and Polsloe, 26 Oct. 1332.

Reg. Grandisson, p. 661. 334-44. Reg. Thoresby.

KALLOWE, Richard, O.Min.

Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.

Ely, for the scholars of Cambridge, 6 April 1341,

ibid., f. 43. O.Carm.

KASALY, John de, O.Min.

Ely, 6 Jan. 1341. Add. MS., 5824, f. 43.

KATEN, William de, O.Carm.

Lincoln, archdeacons of Lincoln and Northampton,
10 Dec. 1338. Reg. Burghersh, f. 152^v.

KATHERINGTON, see CATHERINGTON.

KELBY, John of, O.Aug.

KEAL, Robert of, O.Min.

York, under Thoresby. Reg. Thoresby.

KEELBY, John of, O.Aug.

Lincoln, archdeacons of Lincoln and Stowe, 10 Jan.
1339. Reg. Burghersh, f. 152^v.

The same, 1 March 1347. Reg. Bek, f. 99.

KEMPSTON, John of, O.Min.

KEELBY, Robert of, O.Min.

York, under Thoresby. Reg. Thoresby.

KELBROOKE, John of, O.Aug.

Replaced for York by John of Billingham, 21 Aug. 1350.
Reg. Zouche, f. 279^v.

KENDAL, Adam of, O.P.

KELBROOKE, Robert of, O.Aug.

York, for the rectors of Thornton and Whittington and
the proctor of Warton, 19 Feb. 1348. Reg. Zouche,
f. 278.

KELDEBROKE, see KELBROOKE.

KELE, see KEAL.

KELLOE, John of, O.Carm.

York, under Thoresby, (1354-74). Reg. Thoresby.

KELLOE, John of, O.Min.

York, deaneries of Richmond and Catterick for one
year, 27 Jan. 1349. Reg. Zouche, f. 278^v.

KELLOE, Walter of, O.Carm.

York, one year, 19 Feb. 1348. Reg. Zouche, f. 278^v.

KELLOWE, John de, O.Min.

Ely, 25 Jan. 1341. Add. MS. 5824, f. 43.

Ely, for the scholars of Cambridge until the Chancellor returns, 1341, ibid., f. 43.

KELSEY, John of, O.Aug.

Lincoln, archdeaconries of Stow and Lincoln, 8 Jan. 1339. Reg. Burghersh, f. 152^v.

KELVEDON, John of, O.Min.

Canterbury, 23 June 1300. Reg. Winchelsea, p. 391.

KEMPSTON, John of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

Lincoln, nuns of Elstow, 28 Feb. 1338. Reg. Burghersh, f. 148^v.

Lincoln, the same for one year, 17 March 1339, ibid., f. 153^v.

The same, 30 March 1340, ibid., f. 155.

KENDAL, Adam of, O.P.

York, limitations of Doncaster, 6 May 1318. Reg. Melton, f. 226.

Perhaps he is to be identified with Adam of Kendal, who was replaced under Thoresby (1354-74) by William Tyrwytt. Reg. Thoresby.

KENTON, Robert of, O.Min.

Ely, 31 Oct. 1352. Add. MS. 5824, f. 120.

KERLINGHOWER, see CARLINGHOWER.

KERMERDYN, John, O.Aug.

Hereford, 18 Oct. 1358. Reg. L. Charlton, p. 62.

KEVELDEN, John de, O.Min.

Canterbury, 23 June 1300. Reg. Winchelsea, p. 391.

KEYNOKE, Thomas, O.P.

Exeter, 29 Jan. 1376, six people in the archdeaconry of Barnstaple. Reg. Brantingham, p. 366.

KILLINGHOLME, Simon of, O.P.

York, 22 Feb. 1318. Reg. Melton, f. 274.

KILMINGTON, Robert of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514[✓].

KINGSBURY, Thomas, O.Min.

York, under Thoresby (1354-74). Reg. Thoresby.

KINGSTON, Henry of, O.Aug.

Ely, limitation of Cambridge, 2 Nov. 1340. Add. MS. 5824, f. 44.

KINGSTON, Jordan of, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

KINGSTON, William.

Exeter, 19 Feb. 1381, until Pentecost. Reg. Brantingham, p. 441.

KINGSWOOD, John of, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

KININGTON, Reginald of, O.Min.

York, for those going to Scotland, 19 June 1300.
Reg. Corbridge, i, 161.

KIRKBY, John, O.Min.

Replaced for York by William Crawley under Thoresby (1354-74). Reg. Thoresby.

KIRKBY, (MS. KYRKEBY), Henry of, O.P.

Ely, 1338, six persons until Michaelmas. Add. MS. 5824, f. 45.

Ely, 12 March 1350, ibid., f. 119.

KIRKBY, Richard of, O.P.

Lincoln, 21 Aug. 1331. Reg. Burghersh, f. 450.

KIRKBY, Thomas of, (order not given; probably a Minorite)

York, 14 June 1350. Reg. Zouche, f. 279.

KIRKBY, William of, O.Min.
Carlisle, 1355. V.C.H., Cumberland, ii, 197.

KIRKHAM, John of, O.Carm.
Lincoln, archdeaconry of Stowe, 10 July 1368. Reg.
Buckingham, f. 57v.

KNARESBOROUGH, Richard of, O.Carm.
Replaced for York under Thoresby (1354-75). Reg.
Thoresby.

KNARESBOROUGH, Richard of, O.P.
York, 8 May 1348. Reg. Zouche, f. 278.

KNOWSLEY, John de, O.Aug.
Ely, 7 Feb. 1376. Add. MS. 5825, f. 10.

KYPIER, Adam de, O.Aug.
York, 20 Oct. 1350. Reg. Zouche, f. 280.

KYKEBY, Henry de, O.Min.
York under Thoresby (1354-74). Reg. Thoresby.

KYNBANTON, (KIMBOLTON ?), John de, O.Aug.
Replaced for Lincoln, 28 Jan. 1334. Reg. Burghersh,
f. 470.

KYTHORP, Robert de, O.P.
York, 12 Feb. 1350. Reg. Zouche, f. 279.

LACKFORD, Ralph, O.Min.
Ely, March 1378. E.D.R., 1895, p. 19.

LAKUO, Ralph de, O.P.
Lincoln, nuns of Northampton, 10 Nov. 1305. Reg.
Dalderby, f. 88v.

LAMPORT, Gregory of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

LANEHAM, William of, O.P. Reg. Brantingham, p. 355.
York, 14 March 1301. Reg. Corbridge, i, 161. 382.

LANEHAM, William of, O.P. Ibid., p. 675.
York, 12 Feb. 1350. Reg. Zouche, f. 279✓

LANGLEY, Alexander of, O.Min.
Lincoln, 9 Feb. 1332. Reg. Burghersh, f. 456.

LANGLEY, Robert of, O.Min.
York, 27 Jan. 1349. Reg. Zouche, f. 278✓

LANGLEY, William of, O.P. Reg. Bek. f. 98✓
Lincoln, 28 July 1346.

LANGTOFT, Nicholas of, O.P.
Lincoln, 29 Nov. 1337. Reg. Burghersh, f. 148.
Lincoln, archdeacons of Northampton and Lincoln,
13 March 1338, ibid., f. 150.
Lincoln, nuns of Elstow. Reg. Bek, f. 99✓
Canterbury, 24 Nov. 1358. Reg. Islip, f. 144✓
Canterbury, 1 Nov. 1368. Reg. Langham, f. 42. am,
p. 407.

LANUM, see LANEHAM.

LANTONIA, see LLANTHONY.

LATHBURY, John of, O.Min. 1333. Reg. R. de Saloria.
Coventry and Lichfield, undated. Reg. Stretton,
(1358-85), p. 30.

LATHBURY, William of, O.Aug. Reg. Asseris, p. 406.
Ely, 28 Feb. 1352. Add. MS. 5824, f. 121. 1321,
ibid., p. 413.

LATTON, John of, O.Aug.
Lincoln, 13 Nov. 1322. Reg. Burghersh, f. 324.

LAURENCE, John, O.P.
Exeter, 19 March 1371. Reg. Brantingham, p. 9.

Exeter, 18 Feb. 1375. Reg. Brantingham, p. 355.
Exeter, 21 June 1377, for one year, ibid., p. 382.
Exeter, 4 Sept. 1382, ibid., p. 484.
For one year, 1 Sept 1386, ibid., p. 625.
Exeter, 20 Oct. 1388, ibid., p. 675.
Exeter, 22 Nov. 1389, ibid., p. 688.
Exeter, 22 March 1384, Reg. Courtenay (Cant.), f. 111.
Ely, 8 Nov. 1340. Add. MS. 5824, f. 44.

LAUROK, John, O.Carm.
Replaced for Ely, 9 Sept. 1337. Add. MS. 5824, f.42.

LAVENHAM, Philip of, O.P.
Lincoln, archdeaconry of Bucks, 20 May 1336. Reg. Burghersh, f. 531.
Lincoln, archdeaonries of Bedford, & Bucks., one year, 5 March 1337, ibid., f. 546.
Ely, 9 Dec. 1338. Add. MS. 5824, f. 43.

LAVENHAM, Thomas of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

LAVENY, John, O.P.
Exeter, one year, 6 Oct. 1379. Reg. Brantingham, p. 407.

LAYK, Thomas de, O.Carm.
Replaced for York, 5 Oct. 1348. Reg. Zouche, f. 278.

LEATHERHEAD, (MS. LEDDRIDE), Gilbert of, O.P.
Bath and Wells, 18 Jan. 1339. Reg. R. de Salopia, p. 329.

LEATHERHEAD, Thomas of, O.P.
Winchester, 20 June 1321. Reg. Asseris, p. 406.
Winchester, archdeaconry of Surrey, 16 Sept. 1321, ibid., p. 413.

LEDBURY, Hugh of, O.P.
Hereford, 1 Feb. 1327. Reg. Orleton, p. 351.

LEDBURY, Thomas of, O.P.
Hereford, 1346. Reg. Trillek, p. 92.

LEDRED, see LEATHERHEAD.

LEE, John de, (no order given; probably a Minorite)
York, 14 June 1350. Reg. Zouche, f. 279.

LEE, Robert atte, O.Aug.
Ely, 2 Nov. 1340. Add. MS. 5824, f. 44.

LEEDS, John of, O.Carm.
Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397.
Ely, 4 April 1343 or 1344. Add. MS. 5824, f. 44.

LEGH, Nicholas de, O.Aug.
Bath and Wells for two years, 22 Sept. 1333. Reg.
R. de Salopia, p. 153.

LEIGHTON, Robert of, O.Min.
Lincoln, 5 March 1324. Reg. Burghersh, f. 376.

LEGYS, Walter, O.Min.
Coventry and Lichfield, no date. Reg. Stretton,
(1358-85), p. 30.

LEICESTER, Nicholas of, O.Aug.
Lincoln, 26 Feb. 1332. Reg. Burghersh, f. 456.

LEICESTER, Osbert of, O.Min.
Lincoln, archdeaconry of Northampton and deanery
Newport Pagnell, 14 Feb. 1338. Reg. Burghersh, f. 148.
Lincoln, archdeaconry of Northampton, 2 Jan. 1339,
ibid., f. 152.
The same, 1340, ibid., f. 155.

LEICESTER, Peter of, O.P.
Lincoln, replaced 26 Oct. 1330. Reg. Burghersh, f. 439.

LEICESTER, Richard of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

LEICESTER, Richard of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

LEICESTER, Robert of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

LEICESTER, William of, O.P.
Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13.
Lincoln, 15 Aug. 1300, ibid., f. 15.

LENHAM, Roger de, O.Carm.
Lincoln, archdeaconry of Northampton, 25 Oct. 1337.
Reg. Burghersh, f. 148.

LENKENORE, Gilbert de, O.Min.
Lincoln, 9 Aug. 1300. Reg. Dalderby, f. 15.
2 Aug. 1300 ibid. f. 13

LENNA, see LYNN.

LEOMINSTER, John of, O.P.
Hereford, 1 Feb. 1327. Reg. Orleton, p. 351.

LEOMINSTER, William of, O.P.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19.

LESSINGHAM, Elias of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

LETTEFORD, LETHEFORD, Roger de, O.P.
Lincoln, archdeaconry of Northampton, one year, 31
Jan. 1344. Reg. Bek, f. 95.
The same, 30 Sept. 1346. Reg. Bek, f. 98.

LEVERTON, Robert of, O.P.
York, 12 Feb. 1350. Reg. Zouche, f. 279.

LEVESINGHAM, Thomas de, O.P.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19.

LEVINGTON, John of, O.Min.
Carlisle, 1346. V.C.H., Cumberland, ii, 197.

LEWES, Thomas of, O.Aug.
Coventry and Lichfield, archdeaconry of Derby, two
years, 8 Jan. 1371. Reg. Stretton, p. 53.

LEXHAM, John of, O.Carm.
Replaced for Ely, 9 Sept. 1337. Add. MS. 5824, f.42.

LEXHAM, Robert of, O.Min.
York, 6 Jan. 1352. Reg. Zouche, f. 280.

LEXHAM, Robert of, O.Min.
Ely, 6 May 1351. Add. MS. 5824, f. 120.

LEYHAM, see LEXHAM.

LIDINGTON, William of, O.Aug.
Replaced for York by Richard of Tynemouth, O.Aug.,
23 Nov. 1349. Reg. Zouche, f. 279^v.

LIDLINGTON, William of, O.Carm.
Lincoln, four deaneries for one year, 5 March 1338.
Reg. Burghersh, f. 150.

LIMINSTRE, see LEOMINSTER.

LINCOLN, Richard of, O.Aug.
Lincoln, 29 Aug. 1330. Reg. Burghersh, f. 435^v.

LINCOLN, Robert of, O.Carm.
York under Thoresby (1354-74). Reg. Thoresby.

LINCOLN, Robert of, O.Min.
Replaced for York under Thoresby (1354-74). Reg. Thoresby.

LINCOLN, William of, O.Carm.
Ely, 8 Dec. 1349. Add. MS. 5824, f. 84.

LISLE, Edmund de, O.P.
Lincoln, 5 April 1332. Reg. Burghersh, f. 457.

- Lincoln, archdeaconries of Lincoln and Leicester,
one year, 30 Jan. 1338. Reg. Burghersh, f. 148.
Lincoln, archdeaconries of Lincoln and Stowe, 30 Jan.
1339, ibid., f. 153.
- LONDON, Thomas of, O. Aug.
LITTLEBORN, John of, O. Carm. archdeaconry of Derby, two years,
Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397.
The same, 15 Nov. 1368, ibid., p. 45.
- LITTLEFORD, Adam of, O. Min.
Lincoln, 27 Aug. 1300. Reg. Dalderby, f. 16.
Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397.
- LLANTHONY, John, O. P.
Exeter, 26 March 1384. Reg. Courtenay, f. 111.
Winchester, 8 March 1318. Reg. Courtenay, p. 34.
- LLANTHONY, William of,
Hereford, 26 April 1318. Reg. Orleton, p. 70. Minorite)
York, 14 June 1350. Reg. Courtenay, f. 179.
- LOBENHAM, Geoffrey de, O. P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Lincoln, archdeaconry of Leicester, 31 Oct. 1300.
Reg. Dalderby, f. 152.
- LODERS, Ralph of, O. P.
Bath and Wells, 29 Aug. 1321. Reg. Drokenesford, p.
196, f. 180.
York, 14 March 1301. Reg. Courtenay, f. 181.
- LODUNHAM, John de,
Canterbury, 30 July 1371. Reg. Witlese, f. 45.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Lincoln, archdeaconry of Leicester, 1 Jan. 1330.
- LOMBE, Richard, O. Aug.
Replaced by Andrew of Herlethorpe for Lincoln,
8 Oct. 1322. Reg. Burghersh, f. 320.
- LOPEAN, Stephen of, O. P.
Lincoln, 3 Aug. 1300. Reg. Dalderby, f. 14.
- LONDON, James of, O. Aug.
Lincoln, 24 July 1331. Reg. Burghersh, f. 449.
Courtenay, Richard, O. P.
Canterbury, 3 March 1373. Reg. Witlesey, f. 59.
- LONDON, John of, O. P.
Canterbury, 4 Oct. 1371. Reg. Witlese, f. 48.
LOUTH, Ralph of, O. P.
York under Thoresby, (1354-74). Reg. Thoresby.
- LONDON, Robert of, O. Aug.
Bath and Wells, two years, 22 Sept. 1333. Reg. R. de
Salopia, p. 153.
Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397.

LONDON, Simon of, O.Aug.

Lincoln, 13 March 1322. Reg. Burghersh, f. 308^v.

LONDON, Thomas of, O.Aug.

Coventry, Lichfield, archdeaconry of Derby, two years,
11 Nov. 1367. Reg. Stretton, p. 31.

The same, 13 Nov. 1368, ibid., p. 45. de Saloria.

LONDON, Walter of, O.Carm.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397^v.

LONDON, William of, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84. April

The same, 5 Feb. 1340, ibid., f. 153.

LONGSTON, Thomas of, (order not given; probably a Minorite)

York, 14 June 1350. Reg. Zouche, f. 279.

LONGSTON, Thomas of, O.P.

Lincoln, archdeaconry of Leicester, 31 Oct. 1309.

Reg. Dalderby, f. 168^v.

LONGO CAMPO, Richard de, O.P.

York, 14 March 1301. Reg. Corbridge, i, 161. Reg.

Lincoln, 18 Oct. 1300, ibid., f. 19^v.

LONSEBY, Roger de, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

Lincoln, archdeaconry of Leicester, 1 Jan. 1330.

Reg. Burghersh, f. 399^v. Reg. Corbridge, i, 161.

LOPHAM, Stephen of, O.P.

Lincoln, 5 Aug. 1300. Reg. Dalderby, f. 14^v.

LOURDRINGDEN, Richard, O.P.

Canterbury, 8 March 1372. Reg. Witlesey, f. 59.

10, f. 10.

LOUTH, Ralph of, O.P.

York under Thoresby, (1354-74). Reg. Thoresby.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

LOUTH, Thomas of, O.Carm.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397^v.

- LOUTH, William or Gilbert of, O.Min.
Lincoln, limitation of Grimsby, 10 Aug. 1300. Reg.
Dalderby, f. 15.
Lincoln, 12 Oct. 1300, ibid., f. 19^v.
The same, 20 Jan. 1330, ibid., p. 414.
The same, 20 Jan. 1330, ibid., p. 410.
- LOVECOK, Richard, O.Min.
Bath and Wells, 22 Dec. 1343. Reg. R. de Salopia,
p. 482.
The same, 22 Nov. 1399, ibid., p. 693.
- LOVENY, see BOVENY.
- LUTON, Blise of, O.Aug.
Lincoln, 26 May 1322. Reg. Burghersh, f. 315.
- LOVET, Bernard, O.Carm.
Lincoln, archdeaconry of Lincoln, one year, 23 April
1338. Reg. Burghersh, f. 151.
The same, 5 Feb. 1340, ibid., f. 155.
- LYNN, John of, O.Aug.
Feb 1342. Add. MS. 5836, f. 44.
- LUDA, see LOUTH.
- LUDBROOK, Richard of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Ely, in place of Geoffrey Fowler, about 1349. Add.
- LUDFORD, Adam of, O.Min.
Lincoln, limitation of Lincoln, 10 Aug. 1300. Reg.
Dalderby, f. 15.
Lincoln, 12 Oct. 1300, ibid., f. 19^v.
Lincoln, 20 June 1318, ibid., f. 390.
- LUDFORD, Richard of, O.P.
York, 14 March 1301. Reg. Corbridge, i, 161.
- LUDLOW, Henry of, O.Aug.
Lincoln, 13 March 1322. Reg. Burghersh, f. 308^v.
- LUDLOW, Hugh of, O.Aug.
Bath and Wells, 23 June 1318. Reg. Drokenesford, p.
16, f. 18.
- LUFFEWIK, Robert de, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390. Add. MS. 5836, p. 403.

LUGANS, Benedict, O.P.

Exeter, archdeaconry of Cornwall, one year, 15 Feb. 1374. Reg. Brantingham, p. 322.

The same, 23 Feb. 1375, ibid., p. 357.

The same, 20 Nov. 1375, ibid., p. 364.

The same, 20 Jan. 1380, ibid., p. 414.

The same, 11 Feb. 1381, ibid., p. 440.

The same, for two years, 2 June 1381, ibid., p. 447.

The same for one year, 18 Aug. 1387, ibid., p. 637.

The same, 22 Nov. 1389, ibid., p. 688.

LUTON, Elias of, O.Aug.

Lincoln, 28 May 1322. Reg. Burghersh, f. 315.

LYDINGTON, see LIDINGTON. April 1342 or 4. Add. MS. 5824,

LYNN, John of, O.Aug.

Ely, 10 March 1342. Add. MS. 5824, f. 44.

LYNN, John of, O.Carm.

Lincoln, archdeaconries of Lincoln and Stowe, 10 Dec. 1338. Reg. Burghersh, f. 152.

Ely, in place of Geoffrey Founder, about 1349. Add. MS. 5824, f. 121.

LYNN, John of, O.Min.

Ely, 6 May 1351. Add. MS. 5824, f. 120.

LYNN, Simon of, O.Aug.

Ely, 10 March 1342. Add. MS. 5824, f. 44.

LYNN, Thomas of, junior, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

LYMBERGH, Henry of, O.Min.

Replaced for Lincoln, 18 Feb. 1329. Reg. Burghersh, f. 402.

LYONS, John, O.P.

Bath and Wells, 14 July 1344. Reg. R. de Salopia, p. 503.

LYONS, Simon of, O.Aug.
Lincoln, 23 Feb. 1330. Reg. Burghersh, f. 428. 391.

MALTON, Robert of, O.P.
York, 11 Feb. 1346. Reg. Zouch, f. 278.

MABLETHORPE, John of, O.Min.
Replaced for Lincoln, 5 Oct. 1346. Reg. Bek, f. 99.

MANDEVILLE, Richard de, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

MACCLESFIELD, William of, O.P.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19.

MANDEVILLE, William de, O.P.
Winchester, 20 June 1381. Reg. Assize, p. 406.

MADINGLEY, John of, O.Carm.
Lincoln, 9 Oct. 1321. Reg. Burghersh, f. 295.
Replaced for Ely, 4 April 1343 or 4. Add. MS. 5824,
f. 44. 13 Sept. 1346. Reg. Bek, f. 98.

MAIDENHEAD, Hugh of, O.Min.
Lincoln, 22 Sept. 1300. Reg. Dalderby, f. 18.

MAIDSTONE, Richard of, O.P.
Canterbury, 12 Nov. 1300. Reg. Winchelsea, p. 399.
Lincoln, 18 Sept. 1335. Reg. Burghersh, f. 514.

MAIDSTONE, Thomas of, O.Carm.
Canterbury, 13 April 1362. Reg. Islip, f. 183.
York, 10 Feb. 1348. Reg. Zouch, f. 378.

MAKEFIELD, see MACCLESFIELD.

MARTIN, John, O.P.
Lincoln, 26 Oct. 1350. Reg. Burghersh, f. 439.

MALEBRAUNCH, William of, O.P.
Lincoln, 26 Oct. 1350. Reg. Burghersh, f. 439.

MARTIN, Richard, O.P.
Canterbury, 6 April 1318. Reg. Keynolds (Can.).

MALEMEYNS, Roger, O.Min.
Canterbury, 23 June 1300. Reg. Winchelsea, p. 391.

MARTON, William of, O.P.

MALERBE, Philip de, O.Min.
Lincoln, one year, 8 March 1347. Reg. Bek, f. 100.

MARTZ, Geoffrey, O.Aug.

MALEWIKE, Richard, O.Min.
Lincoln, 9 Feb. 1332. Reg. Burghersh, f. 456.

MALMESBURY, Thomas of, O.Min.
Canterbury, 23 June 1300. Reg. Winchelsea, p. 391.

MALTON, Robert of, O.P.
York, 11 Feb. 1349. Reg. Zouche, f. 278✓

MANDEVILLE, Richard de, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

MANDEVILLE, William de, O.P.
Winchester, 20 June 1321. Reg. Asseris, p. 406.

MAREFIELD, Richard of, O.P.
Lincoln, 15 Sept. 1346. Reg. Bek, f. 98✓

MARSTON, Andrew of, O.P.
Canterbury, 28 Feb. 1365. Reg. Islip, f. 206✓

MARSTON, Richard of, O.Carm.
Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397✓
Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514✓

MARSTON, William of, O.Aug.
York, 16 Feb. 1348. Reg. Zouche, f. 278✓

MARTEL, John, O.P.
Lincoln, 26 Oct. 1330. Reg. Burghersh, f. 439✓

MARTIN, Richard, O.P.
Canterbury, 6 April 1318. Reg. Reynolds (Cant.),
f. 113.

MARTON, William of, O.P.
Lincoln, 10 Oct. 1331. Reg. Burghersh, f. 452.

MARTZ, Geoffrey, O.Aug.
Replaced for Ely, 2 Nov. 1340. Add. MS. 5824, f. 44.

MASSINGHAM, John of, O.P.

Ely, 8 Nov. 1384. E.D.R., 1896, p. 14. *remains until*
Ely, May 1386. Add. MS. 5825, f. 74. *Reg.*

MASSINGHAM, William of, O.Min.

Ely, 31 Oct. 1352. Add. MS. 5824, f. 120.

MAULEVERER, John, O.Aug.

Lincoln, archdeaconry of Lincoln, one year, 26 Feb.
1338. Reg. Burghersh, f. 148✓

MAYDENHETH, see MAIDENHEAD.

MELAN, John.

Hereford, 1325. Reg. Orleton, p. 338. *during the*
reign of Thoresby (1354-74). Reg. Thoresby.

MELCOMBE, William of, O.Min.

Ely, 31 Oct. 1322. Add. MS. 5824, f. 120.

MENDHAM, John of, O.P.

Ely, 1 Dec. 1351. Add. MS. 5824, f. 120.

MENDHAM, Robert of, O.Carm.

Ely, 4 April 1343 or 1344. Add. MS. 5824, f. 44.
Ely, about 1349, ibid., f. 121.

MERSHAM, William, O.P.

Ely, May 1386. Add. MS. 5825, f. 74.

MERTON, Michael of, O.Min.

Canterbury, 1300. Reg. Winchelsea, p. 394. *82✓*
York, for those going to Scotland, 19 June 1300. Reg.
Corbridge, i, 23-4.

MILTON, John, O.P.

Hereford, 6 Jan. 1368. Reg. L. Charlton, p. 30.

MERST, William de, O.P.

York, under Thoresby (1354-74). Reg. Thoresby.

MILTON, Robert of, O.Aug.

Lincoln, 24 July 1331. Reg. Dalderby, f. 448.

MERSTON, see MARSTON.

MESSINGDEN, William de, O.Min.

Lincoln, 27 Aug. 1300. Reg. Dalderby, f. 16✓

MINTON, Richard de, O.P.

Replaced for Lincoln by Alexander of Algharkirk,
29 Oct. 1332. Reg. Burghersh, f. 328✓

MICHELLE, John, O.P.

Exeter, archdeaconries of Totton and Cornwall until one year from Michaelmas, 11 July 1379. Reg.

Brantingham, p. 303.

Exeter, 13 June 1381, ibid., p. 448.

MIDDLETON, John of, O.P.

Replaced for Lincoln, 5 Jan. 1347. Reg. Bek, f. 99.

MIDDLETON, William of, O.P.

York, limitation of Doncaster, 6 May 1318. Reg.

Melton, f. 226.

A Dominican of this name was replaced during the episcopate of Thoresby (1354-74). Reg. Thoresby.

MILCENT, John, O.P.

Hereford, 20 Sept. 1353. Reg. Trillek, p. 20.

MILDENHALL, Henry, O.P.

Ely, May 1386. Add. MS. 5825, f. 74.

MILONUM, Edmund de, O.P.

Lincoln, archdeaconries of Bedford and Huntingdon, 25 May 1339. Reg. Burghersh, f. 154.

MILTON, John, O.Min.

Canterbury, 30 Aug. 1373. Reg. Witlesey, f. 62^v.

MILTON, John, O.P.

Hereford, 6 Jan. 1369. Reg. L. Charleton, p. 50.

MILTON, Robert of, O.P.

Lincoln, 24 July 1331. Reg. Dalderby, f. 449.

MINCY, William, O.Min.

Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

MINTTELE, Richard de, O.P.

Replaced for Lincoln by Alexander of Algarkirk, 29 Oct. 1322. Reg. Burghersh, f. 322^v.

- MISSENDEN, Oliver of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Lincoln, mass of Godschurch, 28 March 1337, *ibid.*,
f. 246.
- MISSENDEN, William of, O.Min. Bedford for one year, 3 April
Lincoln, custody of Oxford, 24 Oct. 1320. Reg.
Burghersh, f. 265^v. Add. MS. 5824, f. 45.
Nly, 3 May 1340, *ibid.*, f. 45.
- MODELINTON, Walter de, O.P.
Bath and Wells, 6 Jan. 1326. Reg. Drokensford,
p. 254, f. 245^v. 23 June 1318. Reg. Drokensford, p.
16, f. 18.
Bath and Wells, 24 Feb. 1338. Reg. R. de Salopia.
- MOGYNTON, see MUGGINTON.
- MONINGESHAM, Walter de, O.P.
Canterbury, 12 Nov. 1300. Reg. Winchelsea, p. 399.
- MONKTON, Henry of, O.Carm.
Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514^v.
- MONKTON, William of, O.Carm.
Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514^v.
- MONT', Robert, O.P.
Lincoln, 17 Sept. 1346. Reg. Bek, f. 98^v.
Drokensford, p. 199, f. 134.
- MORA, Peter de, O.Min.
Lincoln, 18 Feb. 1330. Reg. Burghersh, f. 402^v.
Tent, connaries of Bickering and Backress for one year
17 Feb. 1348. Reg. Zouche, f. 278.
- MORA, William de, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
- MORTON, John of, O.Min.
- MORCOMB, Robert of, O.P.
Bath and Wells, archdeaconry of Taunton, 1 March 1323.
Reg. Drokensford, p. 213, f. 197.
Lincoln, mass of Leppourne, 2 Dec. 1339, *ibid.*, f. 154^v.
Lincoln, 9 Feb. 1340. Reg. Bek, f. 90.
- MORDEN, William of, O.P. Reg. Zouche, f. 280.
Lincoln, 31 March 1334. Reg. Burghersh, f. 474.
Lincoln, 18 Dec. 1334, *ibid.*, f. 488.
Lincoln, archdeaconry of Bedford, 3 March 1337, *ibid.*,
f. 545.

- Lincoln, archdeaconries of Bedford, Buckingham and
Huntingdon, 10 March 1337, ibid., f. 545^v
Lincoln, nuns of Godechurch, 22 March 1337, ibid.,
f. 546^v
Lincoln, archdeaconry of Bedford for one year, 3 April
1338, ibid., f. 150^v
Ely, 19 May 1338. Add. MS. 5824, f. 45.
Ely, 3 May 1340, ibid., f. 45.
York under Thoresby (1354-74). Reg. Thoresby.
- MORE, Maurice de la, O.Min.
Bath and Wells, 23 June 1318. Reg. Drokenesford, p.
16, f. 18.
Bath and Wells, 24 Feb. 1333. Reg. R. de Salopia,
p. 139.
- MORE, John de la, O.P.
Lincoln, 28 April 1330. Reg. Burghersh, f. 416^v
p. 283, f. 277.
- MOREBY, John of, O.Aug.
Lincoln, 28 Jan. 1322. Reg. Burghersh, f. 304.
York, 18 Feb. 1350. Reg. Zouche, f. 279.
- MOREBY, William of, O.Aug.
Lincoln, 12 July 1318. Reg. Dalderby, f. 392.
Lincoln, 9 Feb. 1332. Reg. Burghersh, f. 453.
- MORLAND, Walter of, O.P.
Replaced for Bath and Wells, 6 March 1322. Reg.
Drokenesford, p. 199, f. 184.
p. 19, 1895, p. 19.
- MORPETH, Robert of, O.Carm.
York, deaneries of Dickering and Buckrose for one year
17 Feb. 1348. Reg. Zouche, f. 278.
The same, 9 Feb. 1349, ibid., f. 278^v
Possibly he is to be identified with Robert Morpeth
who received a licence for Lincoln, 27 April 1318.
- MORTON, John of, O.Min.
Lincoln, 14 March 1319. Reg. Dalderby, f. 411^v
Lincoln, nuns of Legbourne, 10 Dec. 1335. Reg. Burgh-
ersh, f. 518.
Lincoln, nuns of Legbourne, 9 Dec. 1339, ibid., f. 154^v
Lincoln, 9 Feb. 1346. Reg. Bek, f. 98.
York, 29 Oct. 1350. Reg. Zouche, f. 280.
- MORTON, Nicholas of, O.Aug.
Winchester, 13 Sept. 1321 until Easter. Reg. Asseris,
p. 414.

Winchester, 4 Dec. 1322 until Easter, ibid., p. 510.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

MORTON, Roger of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Replaced, 26 Oct. 1330. Reg. Burghersh, f. 439.

MOULTON, Nicholas of, O.Carm.
York under Thoresby (1354-74). Reg. Thoresby. June
1373. Reg. Stratton, p. 68.

MOULTON, Richard of, O.Min.
Lincoln, 1321. Reg. Burghersh, f. 300.
Replaced for York under Thoresby (1354-74). Reg.
Thoresby.

MOUNTON, Robert of, (no order given)
MOUNTE, Reginald, O.P. (1354-74). Reg. Thoresby.
Bath and Wells, 5 April 1318. Reg. Drokensford,
p. 283, f. 277.

MOUSTERS, Hugh, O.P.
York, 12 Feb. 1350. Reg. Zouche, f. 279.

MOWBRAY, Thomas of, O.Min.
Lincoln, 9 Feb. 1332. Reg. Burghersh, f. 456.
Lincoln, archdeaconry of Lincoln, one year, 5 March
1332-1341. f. 150.

MOWETON, Oliver, O.Min.
Ely, March 1378. E.D.R., 1895, p. 19.

NECKTON, Thomas of, O.Min.
Ely, 10 Sept. 1337. Add. MS. 5524, f. 45.
MOYNE, Robert, O.P. St. Radegund, Cambridge, 23 July 1341.
Lincoln, university of Oxford, 26 Jan. 1345. Reg.
Bek, f. 96.
Possibly he is to be identified with Robert Monachi
who received a licence for Lincoln, 27 April 1318.
Reg. Dalderby, f. 387.

MUGGINTON, Robert of, O.Min.
Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

MULTUN, see MOULTON.

MUNKETON, see MONKTON.
Lincoln, 20 June 1318. Reg. Dalderby, f. 380.

MURO, Robert de, O.P. (not given)

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

MURY, Robert de, O.P.

Lincoln, 27 Dec. 1319. Reg. Dalderby, f. 430. Oct.

1347. Reg. Zouche, f. 278.

And again by Thomas Barr under Thoresby (1354-74).

MURYDON, Roger de, O.P.

Coventry and Lichfield, deanery of Chester, 8 June

1373. Reg. Stretton, p. 64.

NEUBIGGIN, Daniel, O.Aug.

Lincoln, 28 July 1348. Reg. Bek, f. 98.

MUSTHAM, Nicholas de, O.Min.

York, 1318. Reg. Melton, f. 270.

NEWEOLD, Henry of, O.Aug.

Lincoln, 18 July 1318. Reg. Dalderby, f. 398.

MUSTON, Robert of, (no order given)

York under Thoresby (1354-74). Reg. Thoresby.

NEWBOTTLE, William of, O.Min.

York, 20 Oct. 1380. Reg. Zouche, f. 270.

NASSINGTON, Nicholas of, O.P.

Ely, 12 Jan. 1341. Add. MS. 5824, f. 43.

Lincoln, 15 Feb. 1322. Reg. Burghersh, f. 305.

NASSINGTON, Thomas of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.

Lincoln, archdeaconry of Lincoln, one year, 5 March 1338, ibid., f. 150.

NECKTON, Thomas of, O.Min.

Ely, 10 Sept. 1337. Add. MS. 5824, f. 45.

Ely, nuns of St. Radegund, Cambridge, 23 July 1341, ibid., f. 46.

Ely, nuns of Ickleton, 17 Nov. 1341, ibid., f. 46.

Canterbury, 1328-7. Reg. Reynolds (Can.), f. 249.

NEUBOTILL, see NEWBOTTLE.

NEWANTON, Philip of, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

NEUCYCHIA, Thomas de, O.P.

York under Thoresby (1354-74). Reg. Thoresby.

NEWPORT, John of, O.P.

For the abbess of Ely (1310. Lincoln), 18 May 1322.

NEUTON, see NEWTON. (Can.), f. 129.

Lincoln, 10 June 1333. Reg. Burghersh, f. 464.

Lincoln, archdeaconry of Bedford, Bucks., and Hunt-

NEVILL, John de, O.Min. 1317. 23 Sept. 1332.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390. Reg. f. 99.

NEWARK, John of, (order not given)

Lincoln, 11 Nov. 1363. Reg. Buckingham, f. 16.

NEWARK, John of, O.Min.

Replaced for York by Ralph de Hertlingburgh, 16 Oct. 1347. Reg. Zouche, f. 278.

And again by Thomas Barr under Thoresby (1354-74).
Reg. Thoresby.

NEWBIGGIN, Daniel, O.Aug.

Lincoln, 28 July 1346. Reg. Bek, f. 98✓

NEWBOLD, Henry of, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

Replaced, 21 July 1331. Reg. Burghersh, f. 449.

NEWBOTTLE, William of, O.Min.

York, 20 Oct. 1350. Reg. Zouche, f. 279✓

NEWBURY, John of, O.P.

Lincoln, 15 Feb. 1322. Reg. Burghersh, f. 305.

NEWCASTLE, Thomas of, O.P.

York, limitation of Doncaster, 6 May 1318. Reg.
Melton, f. 226.

NEWENT, Walter of, O.Aug.

Hereford, 11 Nov. 1356. Reg. Trillek, p. 21.

NEWENTON, John of, O.Min.

Canterbury, 1326-7. Reg. Reynolds (Cant.), f. 249✓

NEWENTON, Philip of, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

NEWPORT, John of, O.P.

For the abbess of Elstow (dioc. Lincoln), 18 May 1322.
Reg. Reynolds, (Cant.), f. 129✓

Lincoln, 10 June 1333. Reg. Burghersh, f. 464✓

Lincoln, archdeaconries of Bedford, Bucks., and Huntingdon, ibid., f. 151✓ 23 Sept. 1338.

Lincoln, nuns of Elstow, 8 March 1347. Reg. Bek, f. 99✓

NEWPORT, Richard of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
1355. Reg. Burghersh, f. 150.

NEWPORT, Roger of, O.Carm.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397✓

NEWPORT, William of, O.Min.

Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

NEWPORT, William of, O.P.

Winchester, 20 June 1321. Reg. Asseris, p. 406.

NEWTON, Ralph, O.P.

Canterbury, 7 Sept. 1371. Reg. Witlese, f. 47✓

NEWTON, Thomas of, O.Carm.

York, 20 Oct. 1350, replaced by John of Darlington.
Reg. Zouche, f. 279✓

NEWTON, Walter of, O.Min.

Replaced for York under Thoresby (1354-74). Reg.
Thoresby.

NONY, Henry, O.P.

Exeter, one year, 12 Feb. 1376. Reg. Brantingham,
p. 366.

NORMANTON, John of, O.Carm.

Lincoln, archdeaconries of Lincoln and Stowe, 10 Dec.
1338. Reg. Burghersh, f. 152✓

NORTHAMPTON, Ralph of, O.P.

Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15.
Lincoln, nuns of Northampton, 10 Nov. 1305, ibid.,
f. 88✓

NORTHAMPTON, Roger of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514✓
Lincoln, archdeaconries of Northampton, 12 April 1340,
ibid., f. 155.
Lincoln, 2 March 1347. Reg. Bek, f. 99✓

Lincoln, limitation of Northampton, 17 Feb. 1353.

Reg. Gynwell, f. 40.

For the family of Ralph Basset for one year, 31 March 1338. Reg. Burghersh, f. 150✓

NORTHBURGH, William of, O.P.

Coventry, Lichfield and wapentakes of Blackburn and Leyland, 8 Sept. 1371. Reg. Stretton, p. 58.

NORWICH, Edmund of, O.Carm.

Lincoln, for the rector of Beckingham, 19 Oct. 1342.

Reg. Bek, f. 93. 23 Jan. 1318. Reg. Brokensford, p. 16, f. 16.

NORWICH, John of, O.P.

Ely, nuns of Swaffham, 16 Feb. 1394. Add. MS. 5824, f. 223.

NOTTINGHAM, Adam of, O.Min.

Lincoln, 9 Aug. 1300. Reg. Dalderby, f. 15.

NOTTINGHAM, John of, O.Min.

Lincoln, archdeaconry of Leicester, 31 Aug. 1333. Reg. Burghersh, f. 465✓.

Lincoln, archdeaconry of Northampton, 11 Feb. 1335, ibid., f. 490✓.

A Franciscan friar of this name was replaced by Thomas Bedenham for York under Thoresby (1354-74). The name also occurs among the appointments made by Thoresby. Reg. Thoresby.

NOTTINGHAM, John of, O.P.

Lincoln, 15 Aug. 1300. Reg. Dalderby, f. 15✓.

NOTTINGHAM, Richard of, O.P.

Lincoln, 15 Aug. 1300. Reg. Dalderby, f. 15✓.

NOTTINGHAM, Roger of, O.Min.

Canterbury, 24 Nov. 1358. Reg. Islip, f. 144✓.

NOTTINGHAM, Thomas of, O.P.

Replaced for York, May 1347. Reg. Zouche, f. 278.

OCKHAM, William of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

OCTON, William of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514. *years,*
20 Sept. 1379. Reg. Stratton, p. 78.

OFFINGTON, Edmund of, O.P.

Canterbury, 27 Oct. 1361. Reg. Islip, f. 180.

OFFINGTON, Richard of, O.P.

Bath and Wells, 23 June 1318. Reg. Drokenesford, p.
16, f. 18.

Replaced by John of Henton, 16 April 1326, ibid.,
p. 259, f. 249^v.

OGBOURNE, John of, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

OKEBOURNE, see OGBOURNE.

OKYNTON, John de, O.Min.

Lincoln, 9 Jan. 1332. Reg. Burghersh, f. 456.

OKYNTON, John de, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13^v.

OLNEY, Henry of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

ORI, Richard, O.P.

Bath and Wells, 5 Feb. 1329. Reg. Drokenesford, p.
297, f. 303.

ORSAY, John, O.Aug.

York under Thoresby (1354-74). Reg. Thoresby.

OSSINGTON, Hugh of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

OWEN, Walter, O.P.

Hereford, 15 Aug. 1357. Reg. L. Charlton, p. 61.

OTTELEY, Roger, O.Min.

Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.

OTTELEY, William de, O.Min.

Coventry and Lichfield, Sir John Clynton for two years,
20 Sept. 1379. Reg. Stretton, p. 78.

OUSTON, Henry of, O.P. *senior*.

Hereford, 20 Aug. 1351. Reg. Trillek, p. 19.

OWSTON, (MS. AUSTON), William of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

OVER, Hugh of, O.Aug. *Aug.*

Ely, limitation of Cambridge, 2 Nov. 1340. Add. MS.
5824, f. 44.

Ely, for two years, 18 Feb. 1342, ibid., f. 46.

OXFORD, Thomas of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

OVER, Hugh of, O.Carm.

Ely, for two years, 2 Nov. 1340. Add. MS. 5824, f. 44.

OXWICK, Philip of, O.Min.

Ely, 13 Feb. 1360. Add. MS. 5824, f. 120.

OVER, Peter of, O.Carm.

Ely, 9 Sept 1337. Add. MS. 5824, f. 42.

OYLE, John, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

OVER, William of, O.P.

Ely, 9 Dec. 1338. Add. MS. 5824, f. 43.

OVERLONDE, Richard de, O.P.

Canterbury, 12 Nov. 1300. Reg. Winchelsea, p. 399.

OVERTON, Adam of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

Lincoln, 24 Nov. 1321. Reg. Burghersh, f. 399.

OVERTON, Geoffrey of, O.Min.

PADL Lincoln, 31 Jan. 1334. Reg. Burghersh, f. 471.

York, under Thoresby (1354-74). Reg. Thoresby.

OVERTON, Walter of, O.P.

PAGE Winchester, 1300-4. Reg. Pontissara, p. 764.

Bath and Wells, 16 April 1328. Reg. Droghdaford.

p. 239, f. 249.

OWEYN, Walter, O.P.

Hereford, 15 Aug. 1357. Reg. L. Charlton, p. 61.

OXFORD, John of, O.P.

Lincoln, 5 Aug. 1300. Reg. Dalderby, f. 14✓

PARIS, Nicholas of, O.Aug.

OXFORD, John of, O.P. of Cambridge, 2 Nov. 1340. Add. MS.
Canterbury, rector of Bradstead, 10 April 1315. Reg.
Reynolds (Cant.), f. 62✓

PARLIMENE, Ralph, O.Min.

OXFORD, John of, O.P., senior. Reg. Dalderby, p. 283.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

PARVA GASTRIA, Richard de, O.P.

OXFORD, Henry of, O.Min. Reg. Dalderby, p. 283.
Lincoln, 4 Nov. 1333. Reg. Burghersh, f. 468.

OXFORD, Stephen of, O.Aug.

Hereford, 18 Oct. 1358. Reg. L. Charlton, p. 62.

OXFORD, Thomas of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

OXWICK, Philip of, O.Min.

Ely, 13 Feb. 1360. Add. MS. 5824, f. 120.

OYLE DE BOEFE, John, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

PATTISHALL, Alan of, O.Min.

PACKENHAM, Simon of, O.P. Reg. Burghersh, f. 456.
Ely, 14 Feb. 1341. Add. MS. 5824, f. 43.

PATTISHALL, Ralph of, O.Min.

PACKINGTON, John of, O.Aug. Reg. Cobham, p. 275.
Worcester, 1319. Reg. Cobham, p. 275.
Lincoln, 28 Nov. 1321. Reg. Burghersh, f. 299✓

PADLEY, Thomas of, O.Carm.

York, under Thoresby (1354-74). Reg. Thoresby.

PAGE, Robert, O.P.

Bath and Wells, 16 April 1326. Reg. Drokenesford,
p. 259, f. 249✓

PAKYNGTONE, see PACKINGTON.

PARIS, Nicholas of, O.Aug.

Ely, limitation of Cambridge, 2 Nov. 1340. Add. MS.
5824, f. 44.

PARLEBENE, Ralph, O.Min.

Exeter, 17 Feb. 1371. Reg. Brantingham, p. 238.

PARVA CESTRIA, Richard de, O.P.

York, during the absence of Hugh of Caton, O.P.,
26 Feb. 1349. Reg. Zouche, f. 278✓

PATRINGTON, Adam of, O.Min.

Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19✓

Lincoln, 20 June 1318, ibid., f. 390.

PATRINGTON, John of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

PATRINGTON, Peter of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

PATHONE, Nicholas de, O.P.

York, under Thoresby (1354-74), Reg. Thoresby.

PATTISHALL, Alan of, O.Min.

Lincoln, 20 Sept. 1331. Reg. Burghersh, f. 456✓

PATTISHALL, Ralph of, O.Min.

Lincoln, nuns and monks of Gdestowe, Littlemoor and
Stodle, 8 April 1338. Reg. Burghersh, f. 150✓

Same houses of nuns, 26 April 1339, ibid., f. 154.

PAYN, Richard, O.P.

Ely, 14 Feb. 1341. Add. MS, 5824, f. 43.

PAYN, William, O.Min.

Exeter, one year, 27 June 1379. Reg. Brantingham,
p. 401.

PECHAM, Gilbert of, O.Min.

Canterbury, 16 Sept. 1355. Reg. Islip, f. 103^v

PEKARD, Richard.

FIDGLE Coventry and Lichfield, 1390. V.C.H., Lancashire,
ii, 161.

PELEVILE, Richard, O.P.

Bath and Wells, 18 Feb. 1339. Reg. R. de Salopia,
p. 347.

PENKORS, Thomas, O.P.

Replaced by John Lawrence for Exeter, 19 March 1371.
Reg. Brantingham, p. 9.

POCKINGTON, Thomas of, O.Min.

Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v

PENTING, Thomas, O.Carm.

POLE Winchester, 3 Dec. 1402. Reg. Wykeham, ii, 542.

PERCY, John de, O.P.

POLE Replaced for York by Robert de Wetewang, 12 Feb. 1350.
Reg. Zouche, f. 279.

PERCY, Richard, O.Min.

POLEY Lincoln, archdeaconry of Lincoln, one year, 1 Dec.
1339. Reg. Burghersh, f. 154^v

PERCY, Walter, O.Min.

POLEY York, 5 March 1350. Reg. Zouche, f. 279.

POLEY York, 22 Feb. 1349, ibid., f. 278^v

POLEY York, 5 March 1351, ibid., f. 279.

PEVEREL, John (no order given)

POLEY Ely, Countess of Pembroke, 8 Dec. 1341. Add. MS.
5824, f. 46.

PHILBI, Gervasius de, O.Min.

POLEY Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.

PICKERING, John of, O.Aug.

York, for one year, 8 Jan. 1350. Reg. Zouche, f. 279.

PICOT, John, O.P., O.Carm.
Canterbury, 15 May 1326. Reg. Reynolds (Cant.),
f. 249✓

PIDSEBURTON, see BURTON-PIDSEA. *ibid.*, p. 62.

PILTON, William of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Replaced, 13 Feb. 1346. Reg. Bek, f. 98.

PLUMSTEAD, Richard of, O.Min.
Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.

POCKLINGTON, Thomas of, O.Min.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19✓

POLE, John, O.Carm.
Ely, 6 March 1376. Add. MS. 5825, f. 10.

POLE, Richard, O.Min.
Exeter, archdeaconry of Cornwall, one year, 15 Feb.
1374. Reg. Brantingham, p. 322.
Exeter, 15 May 1390, ibid., p. 698. (probably a Minorite)

POLEYE, (POOLEY or POUGHLEY), Benedict of, O.Min.
Lincoln, one year, 1 Aug. 1329. Reg. Burghersh, f.
419.
Ely, 6 Jan. 1341. Add. MS. 5824, f. 43.

POLLING, John, O.Min.
Lincoln, 22 Sept. 1300. Reg. Dalderby, f. 18.

PONTE, Richard de, O.P.
Exeter, for the Scilly Islands, 8 July 1328. Reg. Grandisson, p. 357.

PONTEFRACT, Richard of, O.P.
Lincoln, 20 Aug. 1322. Reg. Burghersh, f. 315.

PONTEREL, William, O.Carm.

York, 11 Feb. 1349. Reg. Zouche, f. 278^v.

Lincoln, 13 June 1333, ibid., f. 434.

Lincoln, 13 Jan. 1335, ibid., f. 520.

PONTESBURY, Reginald of, O.P. of Oxford and Buckingham.

Hereford, 1346. Reg. Trillek, p. 92.

Hereford, 11 March 1346, in the deanery of Pontesbury,

ibid., p. 110. year, 4 May 1340, ibid., f. 155.

Lincoln, one year, 2 March 1347. Reg. Bek, f. 99.

POPPLETON, Robert of, O.Min.

York, 6 Jan. 1352. Reg. Zouche, f. 280.

Replaced for York by Hugh of Bridgeford under
Thoresby (1354-74). Reg. Thoresby.

PORTERE, John, O.P.

Coventry and Lichfield, no date, Reg. Stretton (1358-

1385), i, 30. Min.

Lincoln, one year, 25 Feb. 1358. Reg. Burghersh,
f. 453.

POWER, William 1e 1343. Add. MS. 5824, f. 121.

Hereford, 26 April 1318. Reg. Orleton, p. 70.

PRESCOTT, William of, O.P.

PRESCOTT, (MS. PRESTECOTT), William of, O.P.

Bath and Wells, 5 Feb. 1328. Reg. Drokenesford, p.
297, f. 303.

PIMPERIE, Thomas, O.Aug.

Bath and Wells, 21 Sept. 1338. Reg. R. de Salopia.

PRESTON, Hugh of (order not given; probably a Minorite)

York, 14 June 1300. Reg. Zouche, f. 279.

PRESTON, Robert, O.P.

PRESTON, John of, O.Min. and Countess of Warwick for

Exeter, 7 March 1330. Reg. Grandisson, p. 558.

PRESTON, Walter of, O.Aug.

York under Thoresby (1354-74). Reg. Thoresby.

QUADRINO, Henry of, O.Carm.

Lincoln, 15 Sept. 1338. Reg. Burghersh, f. 514.

PRISTON, John of, O.Min.

Bath and Wells, 6 Jan. 1326. Reg. Drokenesford, p.

254, f. 245.

PULHAM, John, O.P.

Canterbury, 28 Feb. 1365. Reg. Islip, f. 206.

(1358-65), p. 39.

PULTON, John of, O.Aug.

Worcester, 1319. Reg. Cobham, p. 275.

May, 9 Sept. 1337. Add. MS. 5824, f. 42.

Lincoln, 26 Feb. 1332. Reg. Burghersh, f. 456.

Lincoln, 13 June 1333, ibid., f. 464.

Lincoln, 10 Jan. 1336, ibid., f. 520.

Lincoln, archdeacons of Oxford and Buckingham,
9 March 1337, ibid., f. 546.

The same, 18 Oct. 1338, ibid., f. 151.

The same, one year, 4 May 1340, ibid., f. 155.

Lincoln, one year, 2 March 1347. Reg. Bek, f. 99.

York, 22 Feb. 1348. Reg. Melton, f. 274.

A copy of this name was replaced in May 1347. Reg.

PURCHAS, John, O.Min.

Replaced for York by Hugh of Bridgeford under
Thoresby (1354-74). Reg. Thoresby.

RAMPSTON, Hugh of, O.Carm.

Lincoln, 25 March 1347. Reg. Bek, f. 100.

PURLEY, Hugh of, O.Min.

Lincoln, one year, 25 Feb. 1332. Reg. Burghersh,
f. 456.

Ely, 8 April 1345. Add. MS. 5824, f. 121.

PYKENWORTH, William of, O.P.

Canterbury, 25 June 1375. Reg. Sudbury, f. 3.

PYMPERIE, Thomas, O.Aug.

Bath and Wells, 21 Sept. 1338. Reg. R. de Salopia,
p. 328.

PYNK, Robert, O.P.

Coventry and Lichfield, and Countess of Warwick for
one year, 15 July 1361. Reg. Stretton, p. 15.

QUADRING, Henry of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.

QUAPPELAD, see WHAPEROD.

QUERDRAY, John, O.Carm.

Coventry and Lichfield, undated. Reg. Stretton,
(1358-85), p. 30.

QVEY, Richard de, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

RADCLIFFE, Ralph of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

RAGLAN, John de, O.P.

Hereford, 28 Jan. 1357. Reg. L. Charlton, p. 61.

Reg. Zouche, f. 278.

RAISTHORP, Henry of, O.P.

York, 22 Feb. 1318. Reg. Melton, f. 274.

A friar of this name was replaced in May 1347. Reg. Zouche, f. 278.

REPPS, Richard of, O.Min.

Lincoln, 5 Jan. 1341. Add. MS. 5024, f. 43.

RAMPSTON, Hugh of, O.Carm.

Lincoln, 26 March 1347. Reg. Bek, f. 100.

REPTON (MS. REPTON), Henry, O.Min.

Hereford, 8 Nov. 1353. Reg. Trilok, p. 31.

RAMPSTON, Stephen of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514^v.

REPTON, see REPTON.

RAYSTHORPE, see RAISTHORPE.

RASSINGTON, Henry de, O.Carm.

Lincoln, 7 Oct. 1315. Reg. Dalderby, f. 397.

RAVENSER, William, O.Min.

Lincoln, 1321. Reg. Burghersh, f. 299^v.

RETFORD, John of, O.Aug.

Replaced by John de Wyresby for York, 23 Nov. 1349.

READING, John of, O.Min.

Lincoln, nuns of Elstow, 8 March 1347. Reg. Bek, f. 99.

READING, John of, O.Min.

Winchester, 18 March 1401. Reg. Wykeham, ii, 522.

Replaced, 5 Oct. 1346. Reg. Bek, f. 99.

RECTHAM, see WREXHAM.

REDMIRE, William, O.Carm.

Lincoln, 15 Aug. 1300. Reg. Dalderby, f. 15^v.

Lincoln, 2 Aug. 1300, ibid. f.

REDMIRE, Philip of, O.P.

York, 14 March 1301. Reg. Corbridge, i, 161.

1333. Reg. Sywell, f. 38.

REDMIRE, Thomas of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

REMMESBURY, Gilbert, O.Min. of Gloucester.
Canterbury, 30 Aug. 1373. Reg. Witlesey, f. 62^v.

RENAKEL, William, O.P.
Replaced for York by John of Aberford, 12 Feb. 1350.
Reg. Zouche, f. 279.

RIPYARD, John, O.Min.
REPINGHALE, see RIPPINGALE. Reg. Burghersh, f. 468.

REPPS, Richard of, O.Min.
Ely, 6 Jan. 1341. Add. MS. 5824, f. 43.

RIPSWELL, Robert of, O.Min.
REPTON, (MS. REPYNDON), Henry, O.Min. (1354-74). Reg.
Hereford, 2 Nov. 1353. Reg. Trillek, p. 21.

REPYNDON, see REPTON. P.
York, anno of Wilberforce, 4 July 1322. Reg. Walton,

RESSINGTON, Henry de, O.Carm.
Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397^v.

RINGSTAD, Robert of, O.Min.
Ely, 23 Feb. 1347. Add. MS. 5824, f. 120.

RETFORD, John of, O.Aug.
Replaced by John de Wyrsope for York, 23 Nov. 1349.
Reg. Zouche, f. 279^v.

Continued for Ely, 15 Sept. 1343. Add. MS. 5824, f. 119.

RETFORD, John of, O.Min.
Lincoln, archdeaconry of Lincoln, 1 March 1338.
Reg. Burghersh, f. 149.
Replaced, 5 Oct. 1346. Reg. Bek, f. 99.

REYNFREY, William, O.Carm.
Exeter, deanery of Plympton, 11 Nov. 1370. Reg.
Brantingham, p. 234. Add. MS. 5824, f. 42.
Exeter, archdeaconry of Devon, 20 Aug. 1378, ibid.,
p. 388. 1345. Reg. Bek, f. 97.
Lincoln, archdeaconry of Northampton, 10 March 1339.
Reg. Gynwell, f. 16.

RIBLI'S, William, O.Carm.
Lincoln, limitation of Boston, one year, 31 Jan.
1353. Reg. Gynwell, f. 38.
Ely, 3 Feb. 1344. Add. MS. 5824, f. 121.

RIBOROWE, see RYBURGH.

RICHARD, O.Min., (guardian of Gloucester)
Worcester, 15 Feb. 1304. Reg. Gainsborough, p. 6.

RICHARD, O.P. of, O.Carm.
Hereford, 25 Oct. 1380. Reg. Gilbert, p. 20. p. 143.
Miscell. 22 May 1387. Reg. Burghersh, f. 392.

RIDYARD, John, O.Min.
Lincoln, 4 Nov. 1333. Reg. Burghersh, f. 468.
Winchester, 1300-4. Reg. Pontefract, p. 764.

RIKHALE, see RYHALL.
RONGHALL, see RYHALL.

RIMSWELL, Robert of, O.Min.
Replaced for York under Thoresby (1354-74). Reg.
Thoresby. one year, 17 Feb. 1390. Reg. Brantingham,
p. 302.

RIMINGTON, John of, O.P.
York, nuns of Wilberforce, 4 July 1322. Reg. Melton,
f. 287. 3 Feb. 1390. Reg. Bek, f. 98.

RINGSTEAD, Robert of, O.Min. not given
Ely, 23 Feb. 1347. Add. MS. 5824, f. 120.

RINGSTEAD, Thomas of, O.P.
Confirmed for Ely, 15 Sept. 1348. Add. MS. 5824, f.
119.

ROURTON, Richard of, O.P.
York, 12 Feb. 1350. Reg. Zouche, f. 273.

RIPON, Richard of, O.Min.
York, 20 Oct. 1350. Reg. Zouche, f. 279.

ROUS, Richard of, O.P.
Lincoln, 27 April 1318. Reg. Delferby, f. 337.

RIPPINGALE, (MS. REPYNNGHALE), John of, O.Carm.
Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.
Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.
Ely, 12 July 1346, ibid., f. 118. 12 Feb. 1350.
Lincoln, 1345. Reg. Bek, f. 97.
Lincoln, archdeaconry of Northampton, 10 March 1359.
Reg. Gynwell, f. 15.

RUSSELL, Robert of, O.Min.
Lincoln, 9 Aug. 1300. Reg. Delferby, f. 15.
RISTON, Richard of, O.P. of Leicester, 21 Sept. 1308.
Ely, 5 Oct. 1344. Add. MS. 5824, f. 121.

ROBERT, O.Carm.

Lincoln, 13 Sept. 1324. Reg. Burghersh, f. 383.

RODING, William of, O.Carm.

Salisbury, 13 July 1304. Reg. S. de Gandavo, p. 145.

Lincoln, 24 May 1327. Reg. Burghersh, f. 392.

ROMES', Robert de, O.P. (no order given)

Winchester, 1300-4. Reg. Pontissara, p. 764.

RONGETON, see ROUNTON.

ROSEMELIAN, Roger, O.Min.

Exeter, one year, 17 Feb. 1390. Reg. Brantingham,
p. 688.

ROTHWELL, Roger of, (order not given)

Lincoln, 8 Feb. 1346. Reg. Bek, f. 98.

ROTHWELL, Thomas of, (order not given)

Lincoln, 8 Feb. 1346. Reg. Bek, f. 98.

ROTHYNG, see RODING.

ROUNTON, Richard of, O.P.

York, 12 Feb. 1350. Reg. Zouche, f. 279.

ROUS, William, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

RUDBY, Peter of, O.P.

Replaced for York by Hugh Moustiers, 12 Feb. 1350.
Reg. Zouche, f. 279.

RUSSELL, John, O.Min.

Lincoln, 9 Aug. 1300. Reg. Dalderby, f. 15.

Lincoln, archdeaconry of Leicester, 21 Sept. 1305,
ibid., f. 87.

ST. ALBAN, Robert of, O.Min.

Canterbury, 20 Dec. 1325. Reg. Reynolds (Cant.), f.
243.

RUSSELL, John, O.Min.
Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.

RUSSOK, Thomas, O.P.
Hereford, 31 Aug. 1351. Reg. Trillek, p. 20.

RUSSTHEDENE, William de, (no order given)
Lincoln, 11 Nov. 1363. Reg. Beckingham, f. 16.

RUSTON, John of, O.P.
York, 1347. Reg. Zouche, f. 278.
Ely, 4 April 1343 or 1344, ibid., f. 44.

RYBURGH, Thomas of, O.Carm.
Ely, 7 Feb. 1376. Add. MS. 5825, f. 10.

RYHALL, Alan of, O.Min.
Lincoln, 27 Aug. 1300. Reg. Dalderby, f. 16^v.

RYHALL, Nicholas of, O.Carm.
Lincoln, archdeaconry of Leicester, 1 May 1339.
Reg. Burghersh, f. 153.

RYMESWELL, see RIMSWELL.

ST. ALBANS, John of, O.Aug.
Lincoln, 28 Nov. 1321. Reg. Burghersh, f. 299^v.

ST. ALBANS, John of, O.Carm.
Replaced for Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

ST. ALBANS, John of, O.P.
Lincoln, 28 July 1346. Reg. Bek, f. 98^v.

ST. ALBANS, Robert of, O.Aug.
Lincoln, 13 Nov. 1322. Reg. Burghersh, f. 324.

ST. ALBANS, Robert of, O.Min.
Canterbury, 30 Dec. 1323. Reg. Reynolds (Cant.), f. 249^v.

ST. AMOUR, William of, O.P.

SAND. Replaced for Bath and Wells by Robert Page, O.P.,
16 April 1326. Reg. Drokenesford, p. 259, f. 249v. 113.

ST. EDMUNDS, Henry of, O.P.

Lincoln, 16 Feb. 1322. Reg. Burghersh, f. 305.

ST. EDMUNDS, Simon of, O.Aug.

Replaced for Lincoln, 24 July 1331. Reg. Burghersh,
f. 449. Reg. Drokenesford, p. 199, f. 184.

ST. FIDE, (or FFEY), William de, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42. Reg.

Ely, 4 April 1343 or 1344, ibid., f. 44.

ST. LIZ, Roger de, O.P.

Lincoln, limitation of Stamford, one year, 31 Jan.
1353. Reg. Gynwell, f. 38.

ST. MARTIN, John de, O.Min.

York, 16 Oct. 1347. Reg. Zouche, f. 278.

ST. NEOT'S, Thomas of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.

ST. NEOT'S, John of, O.Min.

Lincoln, one year, 7 Oct. 1327. Reg. Burghersh,
f. 395v.

SALFORD, John of, O.P.

Lincoln, for Sir John de Molyns for one year, 1 Aug.
1338. Reg. Burghersh, f. 151v. Reg. Drokenesford, p. 199, f. 184.

SALFORD, Roger of, O.Aug.

Lincoln, 28 Jan. 1334. Reg. Burghersh, f. 470.

SALISBURY, Nicholas of, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

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Canterbury, 8 May 1318. Reg. Reynolds (Cant.), f. 113.

SANDWHICH, Laurence of, O.P. Reg. Balderby, f. 392.
Canterbury, 8 May 1318. Reg. Reynolds (Cant.), f. 113.

SANDWHICH, Nicholas, O.Min. MS. 3924, f. 120.
Canterbury, 30 Aug. 1373. Reg. Witlese, f. 62^v.

SANFORD, Robert of, O.Carm.
Replaced for Bath and Wells, 6 March 1322. Reg.
Drokensford, p. 199, f. 184.

SCHREVER, John of, O.Min.
Lincoln, archdeaconry of Bedford, one year, 12 Dec.

SANUBY, John de, O.Carm. 34.
Replaced for York under Thoresby (1354-74). Reg.
Thoresby.

SAR, John de, O.Min.
Canterbury, 16 Sept. 1335. Reg. Islip, f. 103^v.

SAUCEM, William
Lincoln, archdeaconry of Lincoln, 5 March 1338.
Reg. Burghersh, f. 150.
Canterbury, 5 March 1350. Reg. Islip, f. 13.

SAUNDBY, John of, O.Min.
York, 6 Jan. 1352. Reg. Zouche, f. 280.
Lincoln, 10 Aug. 1300. Reg. Balderby, f. 15.

SAUVAGE, Richard, O.Aug.
Ely, 1350. Add. MS. 5824, f. 121.
Canterbury, 8 June 1333. Reg. Burghersh, f. 466^v.

SCALEBY, Simon de, O.Aug.
Winchester, 1325. V.C.H., Hants., ii, 16-17.
1334, 2 Oct. 1334. Reg. Balderby, f. 278.

SCARBOROUGH, John of, O.P.
Lincoln, nuns of Woodchurch, June 1338. Reg. Burghersh, f. 151.
Replaced for York, 12 Feb. 1350 by Peter de Speeton.
Reg. Zouche, f. 279.
of Oxford, one year, 10 March 1347. Reg. Balderby, f. 100.

SCARBOROUGH, John of, (order not given; probably a Minorite)
York, 14 June 1350. Reg. Zouche, f. 279.
1347, 14 Jan. 1347. Reg. Burghersh, f. 471.

SCARBOROUGH, William of, O.Aug.
York, 16 Feb. 1348. Reg. Zouche, f. 278.
Replaced 26 March 1349, ibid., f. 278^v.
1348, 15 Feb. 1348. Reg. Balderby, f. 15.

SCARCHLINGHAM, Nicholas de, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

SCHOREHAM, Alexander of, O.Carm.

Ely, about 1349. Add. MS. 5824, f. 120.

Canterbury, 27 Oct. 1359. Reg. Islip, f. 152✓

SCHYRBURN, see SHIRBURN.

SCREKETON, John of, O.Min.

Lincoln, archdeaconry of Bedford, one year, 12 Dec. 1342. Reg. Bek, f. 94.

SEE, John atte, O.Min.

Canterbury, 16 Sept. 1355. Reg. Islip, f. 103✓

SELBOURN, John of, O.P.

Canterbury, 6 March 1350. Reg. Islip, f. 13.

SELBY, Henry of, O.P.

Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15.

SERSETTE, John de, O.Aug.

Lincoln, 8 June 1333. Reg. Burghersh, f. 464✓

SETON, Walter of, O.Carm.

York, 5 Oct. 1348. Reg. Zouche, f. 278✓

SHALSTONE, Walter or William, O.Carm.

Lincoln, archdeaconries of Oxford, and Bucks., 8 March 1340. Reg. Burghersh, f. 155.

Lincoln, archdeaconry of Oxford, one year, 10 March 1347. Reg. Bek, f. 100.

SHARNBROOK, John of, O.Min.

Lincoln, 31 Jan. 1334. Reg. Burghersh, f. 471.

SHEEPY, Geoffrey of, O.Min.

Lincoln, 9 Aug. 1300. Reg. Dalderby, f. 15.

SHEFFIELD, John of, O.Min.

Replaced for York by John de Haraudon, 10 Oct. 1348.
Reg. Zouche, f. 278✓

SHELTON, Richard of, O.Min.

Lincoln, custody of Oxford, 24 Oct. 1320. Reg.
Burghersh, f. 265✓

SHERBOURN, Philip of, O.P.

Replaced for Bath and Wells by Ralph of Loders, 29
Aug. 1321. Reg. Drokenesford, p. 196, f. 180✓

SHILLINGTON, John of,

Lincoln, 15 Jan. 1335. Reg. Burghersh, f. 490✓

SHIPTON, John of, O.Aug.

Lincoln, 29 Aug. 1330. Reg. Burghersh, f. 435✓

SHIPTON, John of, O.Aug.

Hereford, deanery of Ludlow, 23 March 1384. Reg.
Gilbert, p. 44.

SHIPTON, William of, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

SHIRBURN, John of, O. Min.

Coventry, Lichfield, undated. Reg. Stretton, p. 30.

SHIRBURN, William of, O.Min.

Lincoln, 3 Nov. 1346. Reg. Bek. f. 99.

SHIRWOOD, John of, O.P.

York, May 1347. Reg. Zouche, f. 278.

SHIRWOOD, Robert of, O.Min.

Replaced for Carlisle 1355. V.C.H., Cumberland, ii,
197.

SHREWSBURY, Roger of, O.P.

Hereford, 11 Jan. 1321. Reg. Orleton, p. 173.

SHRIVENHAM, John of, O.Min.

Hereford, 21 Aug. 1368. Reg. L. Charlton, p. 47.

SHRIVENHAM, Walter of, O.Min.

Bath and Wells, 23 June 1318. Reg. Drokenesford,
p. 16, f. 18.

Replaced, 26 Jan. 1322., ibid., p. 212, f. 196.

SIBTHORPE, Henry of, O.P.

Lincoln, 10 Nov. 1342. Reg. Bek, f. 93^v.

SILBY, Thomas de, O.P.

Replaced for York by William of Fledham under
Thoresby (1354-74). Reg. Thoresby.

SILVESTON, John, O.Min.

Replaced for York by John of Nottingham under
Thoresby (1354-74). Reg. Thoresby.

SIMON, O.Carm., (prior of Appleby)

His licence for Carlisle was revoked in 1341.

V.C.H., Cumberland, ii, 197.

SKEFFLYNG, William of, (order not given; probably a
Minorite)

York, 14 June 1350. Reg. Zouche, f. 279.

SKEYTAN, Robert de, O.Aug.

Lincoln, 24 July 1331. Reg. Burghersh, f. 449.

SKIRWITH, Thomas of, O.P.

Carlisle, 1356. V.C.H., Cumberland, ii, 197.

SKYTТА, William, O.Carm.

Exeter, 6 Sept. 1328. Reg. Grandisson, p. 394.

SLYKEBORN, (SLEEKBURN ?), Richard de, O.Min.

Salisbury, abbess of Shaftesbury, 10 Sept. 1302.

Reg. S. de Gandavo, p. 89.

SPERSHAULT, William of, O.Aug.
Bath and Wells, 21 Sept. 1332. Reg. R. de Salopia.

SNAITH, John of, O.Carm.
Replaced for York under Thoresby (1354-74). Reg.
Thoresby.

SPETON, see SPETON.

SOCALATHO, O.Min.
Lincoln, for foreigners in the diocese, 9 March 1366.
Reg. Buckingham, f. 28^v. undated. Reg. Stratton.
(1358-62), p. 30.

SOCTON, Robert de, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Lincoln, 32 Feb. 1334. Reg. Burghersh, f. 471.

SOCTON, Thomas de, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15.

SOLIHULL, John of, O.Min.
Coventry and Lichfield, thirty persons until Pente-
cost, 15 Feb. 1380. Reg. Stretton, p. 80.

SOMERSHAM, William of, O.Min.
Ely, 24 Feb. 1352. Add. MS. 5824, f. 120.

SOMERTON, Hugh of, O.Min.
Bath and Wells, 23 July 1350. Reg. R. de Salopia,
p. 638.

SOREL, Stephen, O.Min.
Lincoln, one year, 14 Feb. 1330. Reg. Burghersh,
f. 427^v.

SPALDING, Richard of, O.Aug.
Lincoln, 24 July 1331. Reg. Burghersh, f. 449.
Lincoln, archdeaconry of Lincoln, 30 Oct. 1333, ibid.,
f. 468.

SPALDINGTON, William of, O.Aug.
York, 29 Oct. 1351. Reg. Zouche, f. 280.

SPEETON, Peter of, O.P.
York, 12 Feb. 1350. Reg. Zouche, f. 279.

SPAMFORD, John of, O.Min.
Lincoln, 21 Feb. 1334. Reg. Burghersh, f. 471.

SPERSHALT, William de, O.Aug.
Bath and Wells, 21 Sept. 1338. Reg. R. de Salopia,
p. 328.

SPETON, see SPEETON.

SPONDON, John of, O.Min. 318. Reg. Dalderby, f. 387.
Coventry and Lichfield, undated. Reg. Stretton,
(1358-85), p. 30.

SPRATTON, John of, O.Min. of Leicester, 1 March 1347.
Lincoln, 31 Jan. 1334. Reg. Burghersh, f. 471.

SPRATTON, Jordan of, O.P.
Lincoln, 10 Aug. 1300. Reg. Dalderby, f. 15. Reg.

SPROTTON, see SPRATTON.

SPROUTON, (SPROSTON ?), Richard de, O.Carm.
Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

STAINDROP, John of, O.Min. parish of Staindish until
Replaced for York by Robert of Lexham, 6 Jan. 1352.
Reg. Zouche, f. 280.

STAINES, John of, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Replaced on 10 July 1321. Reg. Burghersh, f. 288.

STAINTON, William of, O.Aug.
York under Thoresby (1354-74). Reg. Thoresby.

STAMFORD, Henry of, O.P. Reg. Burghersh, f. 148.
Ely, towns of Thorney and Witlesey during his stay,
8 Jan. 1343. Add. MS. 5824, f. 46.

STAMFORD, Hugh of, O.P. Reg. Burghersh, f. 544.
Lincoln, 11 Feb. 1347. Reg. Bek, f. 99.

STAMFORD, John of, O.Min. of Oxford, 24 Oct. 1348. Reg.
Lincoln, 21 Feb. 1334. Reg. Burghersh, f. 471.

Lincoln, deanery of Codeston, one year, 27 Aug. 1337, Reg. Burghersh, f. 549.

Lincoln, archdeaconry of Bedford, 25 June 1344. Reg. Bek, f. 95✓

STAMFORD, William of, O.Min. Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

STAMFORD, John of, O.P. Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

STAMFORD, Nicholas of, O.P.

Ely, one year, 10 Nov. 1342. Add. MS. 5824, f. 46.

Lincoln, archdeaconry of Leicester, 1 March 1347.

STAMFORD, Reg. Bek, f. 99✓

STAMFORD, Robert of, O.Min.

Replaced for York under Thoresby (1354-74). Reg. Thoresby.

STAMPTON, William de, O.P. Replaced for York under Thoresby (1354-74). Reg. Thoresby.

Thoresby.

STANDISH, Edmund of, O.P.

Coventry and Lichfield, parish of Standish until Easter, 15 Feb. 1370. Reg. Stretton, p. 48.

STANDISH, Edmund of, O.P. Coventry and Lichfield, hundreds of Derby and Leyland, 17 Feb. 1370, ibid., p. 48.

STANDLAKE, John of, O.Min.

Lincoln, archdeaconries of Oxford and Buckingham, one year, 17 Feb. 1338. Reg. Burghersh, f. 148✓

STANDLAKE, John of, O.P. Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

Lincoln, archdeaconries of Oxford and Buckingham, 13 Feb. 1338. Reg. Burghersh, f. 148✓

STANDLAKE, Robert of, O.P.

Lincoln, archdeaconries of Oxford and Buckingham, one year, 14 Jan. 1337. Reg. Burghersh, f. 544.

The same, 13 Feb. 1338, ibid., f. 148✓

The same, 3 March 1339, ibid., f. 153.

The same, 23 July 1339, ibid., f. 154✓

Lincoln, archdeaconry of Oxford, 24 Oct. 1342. Reg. Bek, f. 93.

Lincoln, archdeaconry of Oxford, for one year, 28
March 1347. Reg. Bek, f. 100.

STANDLAKE, William of, O.Min. 1341. Add. MS. 5824, f. 45.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Lincoln, archdeaconry of Oxford, one year, 1336.
Reg. Burghersh, f. 528.

STANFORD, see STAMFORD.

STANLAK, see STANDLAKE.

STANLEY, William of, O.Min. MS. 5824, f. 45.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

STANSHAW, Thomas, O.Min.
Bath and Wells, 1 Nov. 1342. Reg. R. de Salopia,
p. 478.
Bath and Wells, 11 Feb. 1343, ibid., p. 493.
Bath and Wells, 21 Jan. 1344, ibid., p. 512.
Bath and Wells, deanery of Redcliffe, 6 Feb. 1346,
ibid., p. 524.

STANTON, Henry of, O.P.
Lincoln, 16 Feb. 1322. Reg. Burghersh, f. 305.
Ely, John Dengayne and his wife for two years, 6 April
1341. Add. MS. 5824, f. 43.
Ely, for William de Lynebergh, 17 Nov. 1341, ibid.,
f. 46.

STANTON, Henry of, (no order given)
York, for Gilbert and Robert of Singleton, 8 Jan. 1349.
Reg. Zouche, f. 278.

STANTON, John of, O.P.
Lincoln, 6 Oct. 1346. Reg. Bek, f. 99.

STANTON, John of, junior, O.P.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Replaced on his death, 29 June 1319, ibid., f. 420.

STEDHAM, John of, O.Aug.
Lincoln, archdeaconry of Oxford and Buckingham, one

year, 8 Aug. 1338. Reg. Burghersh, f. 151.
STANTON, Robert of, O.Min. *ibid.*, f. 154.
Lincoln and family of Thomas de Wake, 17 Dec. 1338.
Reg. Burghersh, f. 152.
STANTON, Ely for two years, 6 Jan. 1341. Add. MS. 5824, f. 45.
York, 11 March 1341. Reg. Zouche, f. 278.

STANTON, Robert of, O.P.
Hereford, 3 March 1356. Reg. Trillek, p. 21.
York, 22 Feb. 1356. Reg. Zouche, f. 278.

STANTON, William of, O.Min.
Lincoln, one year, 13 March 1347. Reg. Bek, f. 100.
To resolve those persons excommunicated for infringing
the privileges of the Friars Preachers, 24 Nov. 1378.

STAPELFORD, Richard of, O.Carm.
Ely, 13 Dec. 1341. Add. MS. 5824, f. 45.
Replaced by Edm. de Warham, about 1349, *ibid.*, f. 121.

STEPHENS, John, O.Min.
Breton, archdeaconry of Cornwall for one year, 20 Nov.

STAPLETON, John of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
The same, 24 Sept. 1331, *ibid.*, p. 403.

STARLING, John de, O.Min.
Replaced by Geoffrey Founder for Ely, 4 April 1343 or
1344. Add. MS. 5824, f. 44. 1343, Add. MS. 5824,
f. 44.

STATHERN, John of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
Lincoln, deanery of Grantham, 28 July 1339. Reg.
Burghersh, f. 154.

STISMAN, John of, O.Min.
STAUNDENE, John, O.P. of Oxford, 26 Oct. 1330. Reg.
Coventry and Lichfield, undated. Reg. Stretton
(1358-85), p. 3 O.

STOCKTON, Adam of, O.Aug.
STAUNTON, see STANTON. Add. MS. 5825, f. 10.

STAUPES, John, O.Carm.
Ely, 7 Dec. 1349. Add. MS. 5824, f. 120. *ibid.*

STAYNTON, see STANTON.
Coventry and Lichfield, 1378. Reg. Stretton, p. 90.

STEDHAM, John of, O.Aug.
Lincoln, archdeacons of Oxford and Buckingham, one

The same, 6 Dec. 1339, *ibid.*, f. 154^v.

York, 11 March 1349. Reg. Zouche, f. 278.

York, 22 Feb. 1319. Reg. Melton, f. 274.

STEPHEN, O.P. (Prior of Oxford)
To absolve those persons excommunicated for infringing
the privileges of the Friars Preachers, 24 Nov. 1373.
Reg. Sudbury, f. 63.

STEPHENS, John, O.Min.
Exeter, archdeaconry of Cornwall for one year, 20 Nov.
1376. Reg. Brantingham, p. 374.
The same, 20 Aug. 1376, ibid., p. 388.
The same, 24 Sept. 1381, ibid., p. 453.

STICHEWELL, John of, O. Aug.
Ely, 2 Nov. 1340 or 10 March 1343. Add. MS. 5824,
f. 44.

STILTON, Henry of, (no order given)
Lincoln, 11 Nov. 1363. Reg. Buckingham, f. 16.

STISTEAD, John of, O.Min.
Lincoln, custody of Oxford, 24 Oct. 1320. Reg.
Burghersh, f. 265v

STOCKTON, Adam of, O. Aug. 1376. Add. MS. 5825, f. 10.
Ely, 7 Feb. 1376. Add. MS. 5825, f. 10.

STOCKTON, Andrew of, O.Carm. 2004b. 1. 258
York under Thoresby (1354-74). Reg. Thoresby.

STOCKTON, John of, O.Carm.
Coventry and Lichfield, 1378. Reg. Stretton, p. 90.

STOCKTON, Reginald of, O.P.

Winchester, 1300-4. Reg. Pontissara, p. 764.

STODHAM, see STEDHAM.

STOKE, John of, O.P.

Coventry and Lichfield, archdeaconry of Stafford, two years, 4 June 1361. Reg. Stretton, p. 14.

The same, 12 Nov. 1366, ibid., p. 31.

Parishes of Whitchurch, Ightfield, 29 Jan. 1367, ibid., p. 33.

STOKE, John of, O.P.

Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16, f. 18.

STOKE, William of, O.Min.

Lincoln, deanery of Grantham, one year, 30 March 1338.

Reg. Burghersh, f. 150.

Lincoln, archdeaconry of Lincoln till Michaelmas, 6 March 1346. Reg. Bek, f. 98.

The same, one year, 23 Oct. 1346, ibid., f. 99.

STOKES, Adam, O.P.

Winchester, for John de Lisle, 28 Nov. 1322. Reg. Asseris, p. 509.

STOKES, Andrew of, O.Min.

Ely, 13 Feb. 1350. Add. MS. 5824, f. 120.

STOKESBY, John of, O.Min.

Ely, 31 Oct. 1352. Add. MS. 5824, f. 120.

STON', William de, O.Aug.

York, 26 March 1349. Reg. Zouche, f. 278.

Ely, 28 Feb. 1352. Add. MS. 5824, f. 121.

STONES, William of, O.P.

Bath and Wells, 6 March 1322. Reg. Drokenesford, p. 199, f. 184.

STRATFORD, John of, O.P.

Lincoln, 28 Nov. 1328. Reg. Burghersh, f. 398^v.

STRATFORD, William of, O.Min.

Ely, March 1378. E.D.R., 1895, p. 19.

STRATTON, Nicholas of, O.P.

Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v.
Winchester, 1325. V.C.H., Hants., ii, 16-17. 10 Jan.

STRATTON, Philip of, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13^v.
Lincoln, 5 Aug. 1300, ibid., f. 14^v.

STRELLEY, Walter of, O.P.

Lincoln, 11 Sept. 1330. Reg. Burghersh, f. 437^v.

STURMY, John, O.Aug.

York, 16 Feb. 1348. Reg. Zouche, f. 278^v.
Replaced by Walter of Preston under Thoresby (1354-74). Reg. Thoresby.

STURMY, William, O.Min.

Lincoln, 5 Oct. 1346. Reg. Bek, f. 99.
York, 16 Oct. 1347. Reg. Zouche, f. 278.

STYLTON, see STILTON.

STYVETON, see STEETON.

SULDROP, William, O.Aug.

Ely, 4 Sept. 1337. Add. MS. 5825, f. 10.

SUORRINGE, Roger de, O.Min.

Canterbury, 24 Nov. 1358. Reg. Islip, f. 144^v.

SURFLEET, Richard of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Lincoln, archdeaconry of Lincoln, 3 July 1335. Reg. Burghersh, f. 502^v.

SWATTHAM, John of, O.Aug.
SUTTON, Bartholomew, O.P. of Boston, one year, 27 Aug. 1339.
Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
The same, 1 March 1339, ibid., f. 133.

SUTTON, Geoffrey of, O.P.
SWATTHAM, Lincoln, 5 Jan. 1347. Reg. Bek, f. 99.
Ely, 7 Dec. 1349. Add. MS. 5884, f. 120.

SUTTON, Geoffrey of, O.P.
SWATTHAM, Ely, towns of Thorney and Witlesey, one year, 10 Jan.
1347. E.D.R., 1894, p. 275. Reg. Mincholsos, p. 399.
Canterbury, 8 May 1310. Reg. Reynolds (Cant.), f.
113.

SUTTON, Henry of, O.Carm.
Exeter, 17 Jan. 1375. Reg. Brantingham, p. 352.
SWATTHAM, Exeter, 26 Nov. 1376, ibid., p. 374.
Exeter, 20 Oct. 1377, ibid., p. 384.
Exeter, 6 Nov. 1379, ibid., p. 409.

SWINSTONE, William of, O.P.
SUTTON, John, O.Carm. 1300. Reg. Dalderby, f. 25.
Exeter, archdeaconry of Totton, 13 Nov. 1384. Reg.
Brantingham, p. 357.

SWINSTONE, Richard of, O.Min.
SUTTON, Osbert of, (no order given) ibid., ii, 197.
Coventry, Lichfield, 1322. Reg. Norbury, Historical
Collections of Staffordshire, i, 246.

SWINSTONE, William of, O.P.
SUTTON, Robert of, O.Min. 1300. Reg. Burghersh, f. 436.
Canterbury, 24 Nov. 1358. Reg. Islip, f. 144^v.

SWINSTONE, Thomas of, O.Carm.
SUTTON, Thomas of, O.Aug. Nottingham and Bingham, 23 Feb.
Bath and Wells, two years, 22 Sept. 1333. Reg. R.
de Salopia, p. 153. de Moton, 20 Oct. 1350, ibid.,
f. 157.

SUTTON, Thomas of, O.Min.
SWINSTONE, Lincoln, 31 Jan. 1334. Reg. Burghersh, f. 471.

SUTTON, Thomas of, O.P.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v.

SWINSTONE, Adam of, O.Aug.
SUTTON, William of, O.Min. of Lincoln and Stowe, one
Winchester, 1325. V.C.H., Hants., ii, 16-17.
Lincoln, one year, 1 March 1348, ibid., f. 100.

SWAFFHAM, John of, O.Aug.

Lincoln, limitation of Boston, one year, 27 Aug. 1339.

Reg. Burghersh, f. 154.

The same, 1 March 1339, ibid., f. 153.

SWAFFHAM, John of, O.Carm.

Ely, 7 Dec. 1349. Add. MS. 5824, f. 120.

SWANTON, John of, O.P.

Canterbury, 12 Nov. 1300. Reg. Winchelsea, p. 399.

Canterbury, 8 May 1318. Reg. Reynolds (Cant.), f. 113.

SWATHFIELD, Richard, O.Min.

Ely, March 1379. E.D.R., 1895, p. 19. 1300. Reg.

SWINEFORD, William of, O.P.

Lincoln, 15 Aug. 1300. Reg. Dalderby, f. 15.

Lincoln, 27 April 1318. Ibid., f. 387.

SWINESHEAD, Richard of, O.Min.

Carlisle, 1355. V.C.H., Cumberland, ii, 197.

SWINESHEAD, William of, O.P.

Lincoln, 17 March 1332. Reg. Burghersh, f. 456.

Lincoln, 8 March 1347. Reg. Bek, f. 99.

SWINHOE, John of, O.Carm.

York, deaneries of Nottingham and Bingham, 23 Feb.

1348. Reg. Zouche, f. 278.

Replaced by William de Hoton, 20 Oct. 1350, ibid., f. 279.

SWYNESHEUED, see SWINESHEAD.

SWYNHOWE, see SWINHOE.

SYKTON, Adam de, O.Aug.

Lincoln, archdeaonries of Lincoln and Stowe, one year, 5 March 1347. Reg. Bek, f. 99.

Lincoln, one year, 4 March 1348, ibid., f. 100.

SYMON, O.Carm., (^{prior} ~~prior~~ of Appleby)
His licence was revoked in 1341. VC.H., Cumberland,
ii, 197.

SYNETON, John de, O.Aug.
Hereford, 2 Sept. 1355. Reg. Trillek, p. 21.

SYRTONE, John at, O.Min.
Exeter, 8 March 1371. Reg. Brantingham, p. 9.

TADCASTER, Thomas of, O.Min.
Lincoln, limitation of Boston, 10 Aug. 1300. Reg.
Dalderby, f. 15.
Lincoln, 12 Oct. 1300, ibid., f. 19^v.

TAKILLIA, Robertus de, O.Aug.
Lincoln, archdeaconry of Lincoln, one year, 3 Sept.
1337. Reg. Burghersh, f. 549.

TARENTE, see TARRANT.

TARRANT, Robert of, O.P.
Hereford, 1325. Reg. Orleton, p. 338.

TATTHEBURY, John de, O.Min.
Lincoln, archdeaconry of Buckingham, 28 July 1352.
Reg. Gynwell, f. 27.

TATWICK, William of, O.Min.
Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v.

TAUNTON, John, O.P.
Bath and Wells, 23 June 1318. Reg. Drokenesford,
p. 16, f. 18.

TAUNTON, Robert of, O.Min.
Bath and Wells, 4 May 1318. Reg. Drokenesford, p. 11,
f. 14.
Bath and Wells, nuns of Carrington, 16 April 1326,

ibid., p. 259.

TAUNTON, Robert of, O.P.

Replaced for Bath and Wells by Henry of Brinklow,
16 April 1326. Reg. Drovensford, p. 259, f. 249^v.

TAUNTON, William of, O.P.

Bath and Wells, 23 June 1318. Reg. Drovensford,
p. 16, f. 18.

TEMEDEBURY, see TENBURY.

TEMPSFORD, Simon of, O.Carm.

Lincoln, archdeacons of Bedford and Huntingdon,
10 Dec. 1338. Reg. Burghersh, f. 152^v.

TENBURY, Osbert of,

Hereford, 26 April 1318. Reg. Orleton, p. 70.

TENTCIEN, John de, O.Min.

Chichester, 5 May 1325. Reg. Reynolds (Cant.), f. 249^v.

TEWKESBURY, Simon of, O.P.

Lincoln, 5 Aug. 1300. Reg. Dalderby, f. 14^v.

TEYNTON, Walter de, O.P.

Replaced for Hereford by Roger Brut, O.P., 18 Oct.
1352. Reg. Trillek, p. 20.

THAME, Richard de, O.Aug.

Lincoln, 6 Jan. 1320. Reg. Dalderby, f. 431^v.

THANET, Thomas of, O.Carm.

Canterbury, 22 May 1350. Reg. Islip, f. 19.

THANET, William of, O.P.

Canterbury, 13 March 1302. Reg. Winchelsea, p. 431.

Canterbury, 8 May 1318. Reg. Reynolds (Cant.), f. 113.

THETFORD, John of, O.Carm.

Ely, 4 April 1343 or 1344. Add. MS. 5824, f. 44.

THIRNYNG, Henry de, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

THIVERCURT, Ralph de, O.P.

Lincoln, 15 Aug. 1300. Reg. Dalderby, f. 15.^v

THOLMIER, William, O.Carm.

Ely, 7 Dec. 1349. Add. MS. 5824, f. 120.

THOMAS, O.P.

Winchester, archdeaconry of Surrey, 17 Feb. 1306.
Reg. Woodlock, p. 87.

THOMAS, John, O.P.

Canterbury, 9 Feb. 1350. Reg. Islip, f. 13. Reg.

THORESBY, John of, O.P.

12 Feb. 1350. Reg. Zouche, f. 279.

THORESBY, John of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.
Lincoln, 11 Sept. 1330. Reg. Burghersh, f. 437.^v
Lincoln, five deaneries, 25 May 1339, ibid., f. 154

THORESBY, Richard of, O.P.

York under Thoresby (1354-74). Reg. Thoresby.

THORESBY, William of, O.Aug.

Lincoln, archdeaconry of Lincoln, one year, 20 Sept.
1344. Reg. Bek, f. 96.

THORNE, John of, O.P.

Replaced for York by William of Wakefield under
Thoresby (1354-74). Reg. Thoresby.

THORNE, Robert of, O.Aug.

York, 20 Oct. 1350. Reg. Zouche, f. 279.^v

THORNTON, John of, O.Min.

Lincoln, archdeaconry of Lincoln, one year, April 1338. Reg. Burghersh, f. 150[✓]

Replaced by Richard Percy, O.Min., 1 Dec. 1339, ibid., f.

THORNTON, Thomas of, O.Aug.

Ely, 1350. Add. MS. 5824, f. 121.

Replaced for York by Thomas de Warkop under Thoresby (1354-74). Reg. Thoresby.

Carlisle, 1365. V.C.H., Cumberland, ii, 197.

THORNTON, Thomas of, O.Min.

Lincoln, limitation of Boston, 10 Aug. 1300. Reg.

Dalderby, f. 15.

Lincoln, 12 Oct. 1300, ibid., f. 19[✓].

THORPE, John of, O.P.

Lincoln, 28 July 1346. Reg. Bek, f. 98[✓]

Replaced for York under Thoresby (1354-74). Reg. Thoresby.

THORPE, Nicholas of, O.P.

Lincoln, 26 Oct. 1330. Reg. Burghersh, f. 439[✓]

Replaced, 6 Oct. 1345. Reg. Bek, f. 99.

THORPE, Richard of, O.Aug.

Lincoln, 13 March 1322. Reg. Burghersh, f. 308[✓]

Replaced, 24 July 1331. Reg. Burghersh, f. 449.

THORPE, Robert of, O.P.

York, 12 Feb. 1350. Reg. Zouche, f. 279.

THORPE, William of, O.P.

Lincoln, 28 July 1346. Reg. Bek, f. 98[✓]

THRAPSTON, Simon of, O.Carm.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397[✓]

THURGINTHORPE, John de, O.Min.

Lincoln, 1321. Reg. Burghersh, f. 299[✓]

THURLBY, Robert of, O.Carm.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397✓

THWEYT, John, O.P.

Ely, May 1386. Add. MS. 5825, f. 74.

TICKHILL, John of, O.Aug.

Lincoln, archdeaconry of Lincoln, 27 Aug. 1339. Reg. Burghersh, f. 154.

The same, 10 Sept. 1343. Reg. Bek, f. 95✓

Deanery of Holland, one year, 1 Jan. 1347, ibid., f. 99.

The same, 2 March 1347, ibid., f. 99✓

TICKHILL, Robert of, O.Aug.

Lincoln, 29 Aug. 1330. Reg. Burghersh, f. 435✓

Lincoln, archdeaconry of Lincoln, one year, 27 Jan. 1339, ibid., f. 153.

Lincoln, one year, 2 March 1347. Reg. Bek, f. 99✓

TICKHILL, William of, O.Min.

Lincoln, parish church of Ingoldmells, one year, 8 April 1338. Reg. Burghersh, f. 150✓

Lincoln, archdeaconry of Stowe, and Ingoldmells, 15 Dec. 1336, ibid., f. 153✓

TILNEY, Walter of, O.P.

Ely, 14 Feb. 1341. Add. MS. 5824, f. 43.

TILTONSEMGIS, Robert de,

Replaced by William Waldek for York under Thoresby (1354-74). Reg. Thoresby.

TODDINGTON, Peter of, O.Min.

Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.

TODDINGTON, Thomas of, O.Min.

23 Feb. 1347. Add. MS. 5824, f. 120.

TOITTON, Robert de, O.Aug.

York under Thoresby (1354-74). Reg. Thoresby.

TORRE, Geoffrey, O.Min.

Exeter, one year, 4 April 1389. Reg. Brantingham, p. 682.

TULYET, John, O.Aug.

Ely, 1330. Add. MS. 5824, f. 121.

TOURNEY, Augustus de, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

TREDAECK, Ralph de, O.P.

Exeter, 17 June 1309. Reg. Stapeldon, p. 395.

TREETON, Hugh of, O.Min.

York, 29 Oct. 1351. Reg. Zouche, f. 280.

TREFRUTHKEN, John, O.Carm.

Bath and Wells, 25 Jan. 1353. Reg. R. de Salopia,
p. 708.

TREKELADE, Adam de, O.Min.

Exeter, 27 Oct. 1328. Reg. Grandissen, p. 420.

Exeter, for Cornwall, 7 March 1330, ibid., p. 558.

TRENCHARD, Henry, O.P.

Winchester, 1300-4. Reg. Pontissara, p. 764.

TRENCE, John de, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

TRETON, see TREETON.

TRIKINGHAM, John de, O.P.

York, 14 March 1301. Reg. Corbridge, i, 161.

TRILLEK, Thomas, O.Min.

Bath and Wells, 6 Jan. 1326. Reg. Drokenesford, p.
254, f. 245.

TRURO, Thomas, O.P.

Exeter, archdeaconry of Cornwall, Totton, and Barn-
staple, 18 Oct. 1381. Reg. Brantingham, p. 455.

TULYET, John, O.Aug.

Ely, 1350. Add. MS. 5824, f. 121.

TURYNA, Thomas de, O.P.

Exeter, 14 Sept. 1371. Reg. Brantingham, p. 9.

TUXFORD, Simon of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

TY, Alan de, O.Carm.

Ely, 7 Dec. 1349. Add. MS. 5824, f. 120.

TYDD, William of, O.P.

Ely, nuns of St. Radegund, Cambridge, 31 May 1346.

E.D.R., 1894, p. 275.

TYKHILL, see TICKHILL.

TYLNEYE, see TILNEY.

TYNEMOUTH, Richard of, O.Aug.

Replaced for Ely, 2 Nov. 1340. Add. MS. 5824, f. 44.

York, 23 Nov. 1349. Reg. Zouche, f. 279^v.

TYNTON, Thomas de, O.Min.

Lincoln, 14 March 1319. Reg. Dalderby, f. 411^v.

TYRELLE, Roger, O.P.

Exeter, archdeaconry of Cornwall, 30 Aug. 1371. Reg.

Brantingham, p. 242.

TYRWYT, William, O.P.

York under Thoresby (1354-74). Reg. Thoresby.

TWYFORD, Simon of, O.Min.

Lincoln, 9 Aug. 1300. Reg. Dalderby, f. 15.

UFFORD, John of, O.Min.

Lincoln, 2 Jan. 1332. Reg. Burghersh, f. 456.

Lincoln, archdeaconry of Northampton, 24 Feb. 1338.

Ibid., f. 148^v.

Lincoln, archdeaconries of Bedford and Huntingdon, 11 Feb. 1339. Ibid., f. 153.

WALTON Lincoln, archdeacons of Bedford and Huntingdon,
for one year, Reg. Burghersh, f. 154.✓

ULDALE, Adam of, O.Carm.
York, 19 Feb. 1348. Reg. Zouche, f. 278.✓
Reg. Burghersh, f. 542.

UEFEDALE, see ULDALE.

WAKEFIELD, William of, O.P.
York under Thoresby (1354-74). Reg. Thoresby.

UXBRIDGE, John of, O.Min.
Canterbury, 30 June 1388. Reg. Courtenay, f. 69.

WALCOT William of, O.Aug.
Ely, 10 March 1345. Add. MS. 5824, f. 44.

UXBRIDGE, Peter of, O.P.
Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13.✓
Lincoln, 5 Aug. 1300, ibid., f. 14.✓
York, 20 March 1369, Reg. Zouche, f. 278.

UXBRIDGE, William of, O.P.
Winchester, 1300-4. Reg. Pontissara, p. 764.
York, under Thoresby, (1354-74). Reg. Thoresby.

VALOYNES, Anselm de, O.P.
Canterbury, 22 Feb. 1350. Reg. Islip, f. 12.
Ely, 6 April 1343 or 1344. Add. MS. 5824, f. 44.

VALOYNES, John de, O.P.
Canterbury, 10 April 1350. Reg. Islip, f. 18.
Lincoln, 10 Nov. 1388. Reg. Burghersh, f. 524.

VAVASOUR, William, O.Carm.
Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.✓
Winchester, 8 March 1315. Add. MS. 5824, p. 54.

VENABLE, William, O.Min.
Canterbury, 30 Dec. 1343. Reg. Reynolds, f. 249.✓
Carlisle, 1375. V.C.B., Cumberland, II, 197.

VERATZ, Eugarus de, O.P.
Hereford, 1325. Reg. Orleton, p. 338.
Lincoln, 5 Aug. 1300. Reg. Dalderby, f. 14.

WACHET, John, O.Carm.
Ely, 7 Dec. 1349. Add. MS. 5824, f. 120.

WALLEYS, Edmund de, O.Aug.

WADLYNGTON, (WADDINGTON ?), Simon of, (no order given)
Replaced for York by Robert Muston under Thoresby
(1354-74). Reg. Thoresby.

WAINFLEET, Alexander of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

WAINFLEET, Peter of, O.Aug.

Lincoln, archdeaconry of Huntingdon, 3 Sept. 1337.

Reg. Burghersh, f. 549.

WAKEFIELD, William of, O.P.

York under Thoresby (1354-74). Reg. Thoresby.

WALCOT, William of, O.Aug.

Ely, 10 March 1342. Add. MS. 5824, f. 44.

WALBY, Simon of, O.Aug.

York, 26 March 1349. Reg. Zouche, f. 278.✓

WALDEK, or BALDEK, William, (no order given)

York, under Thoresby, (1354-74). Reg. Thoresby.

WALDEN, John of, O.Carm.

Ely, 4 April 1343 or 1344. Add. MS. 5824, f. 44.

WALDEN, Walter of, O.Aug.

Lincoln, 13 Nov. 1322. Reg. Burghersh, f. 324.

WALDEN, William of, O.Min.

Winchester, 8 March 1318. Reg. Sandale, p. 84.

WALDINGFIELD, Adam of, O.Min.

Carlisle, 1355. V.C.H., Cumberland, ii, 197.

WALFORD, Richard of, O.P.

Lincoln, 5 Aug. 1300. Reg. Dalderby, f. 14.✓

WALLEYS, Edmund de, O.Aug.

Worcester, 18 Nov. 1318. Reg. Cobham, p. 274.

Worcester, 1319, ibid., p. 275.

WALLEYS, John, O.Min.

Ely, March 1379. E.D.R., 1895, p. 19.

WALLEYS, Nicholas, O.P.

Ely, 3 June 1351. Add. MS. 5824, f. 120.

Canterbury, 24 Nov. 1358. Reg. Islip f 144v.

WALLEYS, Robert, O.Carm.

Bath and Wells, 25 Jan. 1353. Reg. R. de Salopia,
p. 708.

WALLEYS, Robert, O.P.

York, limitation of Lancaster, one year, 21 Sept.
1350. Reg. Zouche, f. 279✓

WALLEYS, Thomas, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

WALLINGFORD, Robert of, O.P.

Lincoln, 5 Sept. 1346. Reg. Bek, f. 98✓

WALPOLE, Geoffrey of, O.P.

Ely, 5 April 1346. E.D.R., 1894, p. 275.

WALPOLE, Geoffrey of, O.Aug.

Canterbury, 30 Nov. 1373. Reg. Witlese, f. 64.

WALPOLE, Richard of, O.Aug.

Ely, 10 Sept. 1337. Add. MS. 5824, f. 45.

Ely, for two years, 23 July 1339, ibid., f. 45.

Ely, for two years, 24 July 1341, ibid., f. 46.

Ely, nuns of Ickleton, 17 Nov. 1341, ibid., f. 46.

WALSH, John of, O.Min.

Canterbury, 24 Nov. 1358. Reg. Islip, f. 144✓

WALSHAM, John of, O.Min.

Canterbury, 24 Nov. 1358. Reg. Islip, f. 144✓

WALSHAM, Robert of, O.P.

Ely, 14 April 1348. Add. MS. 5824, f. 120.

WASHAM, Edward of, O.Carm.

Ely, about 1348. Add. MS. 5824, f. 120.

WASHAM, John of, O.P.

Lincoln, archdeacon of Leicester, 3 Aug. 1345.
Reg. Bek, f. 97.

WALSOKEN, John, O.P.

Ely, May 1386. Add. MS. 5825, f. 74.

WALTON, John of, (order not given; probably a Minorite)

York, 14 June 1350. Reg. Zouche, f. 279.

WALTON, Richard of, O.P.

Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16, f. 18.

WANDRI, Walter, O.P.

Bath and Wells, 4 Nov. 1338. Reg. R. de Salopia, p. 342.

WANTAGE, John of, O.P.

Lincoln, 5 Aug. 1300. Reg. Dalderby, f. 14.

WANTAGE, Reginald, O.P.

Lincoln, 5 Aug. 1300. Reg. Dalderby, f. 14.

WANTAGE, Thomas of, O.P.

Lincoln, 10 July 1321. Reg. Burghersh, f. 287-8.

WANETING, see WANTAGE.

WARDON, Henry of, O.Carm.

Lincoln, 16 Sept. 1335. Reg. Burghersh, f. 514.

WARFIELD, John of, O.P.

Canterbury, for the king and queen, 3 March 1315. Reg. Reynolds (Cant.), f. 113.

WARHAM, Edmund of, O.Carm.

Ely, about 1349. Add. MS. 5824, f. 120.

WARHAM, John of, O.P.

Lincoln, archdeaconry of Leicester, 3 Aug. 1345. Reg. Bek, f. 97.

WARKOP, see WORKSOP.

WARMESBY, Hugh of, O.Min.

York, Lady Marjorie Hastings for one year, 16 Nov.
1348. Reg. Zouche, f. 278✓

WARNER, O.Min.

Salisbury, 1320. V.C.H., Berks., ii, 90.

WARWICK, John of, O.P.

Lincoln, archdeaconry of Leicester, 31 Jan. 1334.
Reg. Burghersh, f. 271.

WARWICK, Laurence of, O.P.

Lincoln, 28 Nov. 1328. Reg. Burghersh, f. 398✓

WASHBOURNE, William of, O.Min.

Exeter, 7 March 1330. Reg. Grandisson, p. 558.

WATERBEACH, John of, O.Min.

Ely, 3 March 1379. Add. MS. 5825, f. 10.

WATTON, Philip of, O.P.

York, 14 March 1301. Reg. Corbridge, i, 161.

WAVER', Henry of, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13✓
Lincoln, 5 Aug. 1300, ibid., f. 14.

WEHING, WEKYNG, (WEETING ?), John of, O.Min.

Ely, 25 Dec. 1338. Add. MS. 5824, f. 43.
Ely, 8 Aug. 1339, nuns of Chatteris, ibid., f. 45.
Ely, 9 Dec. 1342, ibid., f. 46.
Ely, 31 Oct. 1352, ibid., f. 120. Reg. Burghersh,

WELBOURNE, William of, O.Aug.

Lincoln, 8 Oct. 1322. Reg. Burghersh, f. 320✓

WELDE, Richard de, O.Aug.

Hereford, 20 Sept. 1353. Reg. Trillek, p. 20.

WELL, John of, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13✓

- WELL, Richard of, O.P.
Lincoln, 28 July 1346. Reg. Bek, f. 98.✓
- WELLESWYK, Roger de, O.Min.
Lincoln, for John of Mowbray. Reg. Dalderby, f. 460.
- WELLIA, John of, O.Min.
Lincoln, 9 Feb. 1332. Reg. Burghersh, f. 456.
- WELTINGTORN, Roger de, O.Min.
Lincoln, 9 Feb. 1332. Reg. Burghersh, f. 456.
- WELTON, Roger of, O.P.
York under Thoresby (1354-74). Reg. Thoresby.
- WELTON, William of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.
- WELWICK, John, O.Carm.
Bath and Wells, 25 Jan. 1353. Reg. R. de Salopia,
p. 708.
- WENLOC, Richard, O.Aug.
Coventry and Lichfield, 25 Feb. 1383. Reg. Stretton,
p. 90.
- WENT', John of, O.Min.
York under Thoresby (1354-74). Reg. Thoresby.
- WERRINGTON, John of, O.Aug.
Replaced for Lincoln, 28 Jan. 1334. Reg. Burghersh,
f. 470.
- WESENHAM, Thomas de, O.P.
Lincoln, 26 Oct. 1330. Reg. Burghersh, f. 439.
- WESENHAM, Thomas de, O.P.
Lincoln, 26 Oct. 1330. Reg. Burghersh, f. 439.✓

WESTBURY, John of, O.Min.

Lincoln, 26 July 1300. Reg. Dalderby, f. 13.

WESTON, Henry of,

Winchester, 1300-4. Reg. Pontissara, p. 764.

WESTON, Nicholas of, O.Carm.

Coventry and Lichfield, 1378. Reg. Stretton, p. 90.

WESTWELL, Thomas of, O.P.

Lincoln, 29 June 1319. Reg. Dalderby, f. 420.

Lincoln, archdeaconry of Oxford, one year, 2 April 1338. Reg. Burghersh, f. 150.

WETWANG, Richard of, O.Aug.

Lincoln, 4 Sept. 1337. Reg. Burghersh, f. 394.

Lincoln, deaneries of Huntingdon and Leytonstone,

26 Feb. 1338, ibid., f. 148.

Lincoln, archdeaconries of Huntingdon and Bedford,

23 Jan. 1339, ibid., f. 153.

WETWANG, Robert of, O.P.

York, 12 Feb. 1350. Reg. Zouche, f. 279.

WETWANG, William of, O.Aug.

Replaced for York under Thoresby (1354-74). Reg. Thoresby.

WEYNFLEET, Nicholas of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

WEYNFLET, see WAINFLEET.

WHAPLODE, John of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

WHAPLODE, Richard of, O.Carm.

York under Thoresby (1354-74). Reg. Thoresby.

WHAPLODE, Robert of, O.Min.

Lincoln, 1321. Reg. Burghersh, f. 299.

WHARTON, Robert of, O.Min.

Lincoln, custody of Oxford, 24 Oct. 1320. Reg.

Burghersh, f. 265^v.

WHATELE, see WHEATLEY.

WHEATLEY, John of, O.Min.

Exeter, 7 March 1330. Reg. Grandisson, p. 558.

WHEATLEY, (WHATELE), Thomas of, O.P.

Coventry and Lichfield, 4 Sept. 1379. Reg. Stretton,
p. 90.

WHITBY, John of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

WHITBY, William of, O.Carm.

Lincoln, parish of Claypole for one year, 7 March
1346. Reg. Bek, f. 98.

York, 5 Oct. 1348. Reg. Zouche, f. 278^v.

York, one year, 27 Feb. 1352, ibid., f. 280.

WHITE, William the, O.P.

Hereford, county of Hereford, 27 Oct. 1352. Reg.
Trillek, p. 20.

WHITEFIELD, Nicholas of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

WHITEWELL, John of,

Lincoln, archdeaconries of Northampton and Leicester,
10 April 1340. Reg. Burghersh, f. 155.

WHITHAVEN, John of, O.P.

York under Thoresby (1354-74). Reg. Thoresby.

WHYN, Richard, O.P.

Canterbury, deanery of Pageham, one year, 11 Feb.
1362. Reg. Islip, f. 182^v.

WHYTEBY, see WHITBY.

WICKHAM, John of, O.P.

Lincoln, nuns of Belaugh, 20 May 1340. Reg.
Burghersh, f. 155^v.

WIGENHALL, Reginald of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

WILEBY, Nicholas, O.Carm.

Exeter, 31 Aug. 1334. Reg. Grandisson, p. 763.

WILLESSEN, William of, O.P.

Lincoln, archdeaconry of Leicester, one year, 14 May
1339. Reg. Burghersh, f. 154.

WILLINGHAM, Thomas of, O.Min.

Lincoln, archdeaconry of Lincoln, 11 Feb. 1343.
Reg. Bek, f. 94^v.

WILLOUGHBY, Hugh of, O.P.

Replaced for Lincoln, 27 Dec. 1319. Reg. Dalderby,
f. 430.

WILLOUGHBY, Richard of, O.Min.

Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

WIMBOTSHAM, Thomas of, O.Min.

Ely, 23 Feb. 1347. Add. MS. 5824, f. 120.

WINCHELSEA, Gilbert of, O.Min.

Ely, 27 Dec. 1338. Add. MS. 5824, f. 43.

WINCHELSEA, Hohn of, O.Min.

Canterbury, 29 May 1325. Reg. Reynolds (Cant.),
f. 249^v.

WINCHESTER, Adam of, O.P.

Winchester, 1300-4. Reg. Pontissara, p. 764.

WINCHESTER, Robert of, O.P.

Winchester, 1300-4. Reg. Pontissara, p. 764.

WINCHESTER, Stephen of, O.P.

Winchester, 1300-4. Reg. Pontissara, p. 764.

WINDSOR, Nicholas of, O.P.

Lincoln, 5 Aug. 1300. Reg. Dalderby, f. 14^v.

WINDSOR, Robert of, O.P.

Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13^v.

Lincoln, 10 Aug. 1300, ibid., f. 15.

WINONE, John of, O.Carm.

Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

WINTERBOURNE, Walter of, O.P.

Hereford, 1325. Reg. Orleton, p. 338.

WINTERBOURNE, Walter of, O.Aug.

Ely, 1350. Add. MS. 5824, f. 121.

WINTHORPE, John of, O.Aug.

Lincoln, archdeaconry of Oxford, 4 July 1335. Reg. Burghersh, f. 502^v.

WINTHORPE, Robert of, O.Min.

Lincoln, nuns of Stainfield, 26 Feb. 1322. Reg. Burghersh, f. 306^v.

WINTHORPE, Robert of, O.P.

Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v.

Lincoln, 27 April 1318, ibid., f. 387.

WINTHORPE, William of, O.Min.

Lincoln, 18 Feb. 1330. Reg. Burghersh, f. 402^v.

WINTRINGHAM, Richard of, O.Aug.

Lincoln, 12 July 1318. Reg. Dalderby, f. 392.

WINTRINGHAM, Robert of, O.Aug.
Lincoln, 20 Jan. 1322. Reg. Burghersh, f. 303^v.

WINTRINGHAM, Robert of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

WIRKESWORTH, John of, O.Aug.
Coventry, Lichfield, two years, 15 July 1361. Reg.
Stretton, p. 15.
Coventry, Lichfield, limits of Stafford, 16 Nov. 1373,
ibid., p. 66.
Coventry, parishes of Wirkesworth, Chesterfield, Derby
and Nantwich, one year, 23 Feb. 1375, ibid., p. 71.
Coventry, archdeaconry of Chester till octave of
Easter, 3 March 1379, ibid., p. 76.

WIRKESWORTH, Robert of, O.Aug.
Coventry and Lichfield, deaneries of Tutbury, Alfreton
and Castlerye, one year, 23 Feb. 1375. Reg. Stretton,
p. 71.
For the same and the churches of Mugginton and
Duffield until the octave of Easter, 29 March 1378,
ibid., p. 74.
The same until the octave of Easter, 3 March 1379,
ibid., p. 76.
Deaneries of Alfreton and Tutbury 9 Jan 1382, ibid.,
p. 84.

WISBEACH, Adam of, O.Carm.
Ely, 4 April 1343 or 1344. Add. MS. 5824, f. 44.
Ely, 7 Dec. 1349, ibid., f. 120.

WISBEACH, John of, O.Min.
York under Thoresby (1354-74). Reg. Thoresby.

WISBEACH, Nicholas of, O.P.
Ely, May 1386. Add. MS. 5825, f. 74.

WISBEACH, Peter of, O.Aug.
Lincoln, 13 Nov. 1322. Reg. Burghersh, f. 324.
Ely, 2 Nov. 1340. Add. MS. 5824, f. 44.

WITCHINGHAM, John of, O.Min.

Ely, 24 Feb. 1352. Add. MS. 5824, f. 120.

WITCHINGHAM, William of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

Replaced by Henry of Stanton, 16 Feb. 1322. Reg.

Burghersh, f. 305.

Archdeaconry of Northampton, one year, 2
Feb. 1320-1321, f. 153.

WITELE, see WITLEY.

WITHEBROK, Henry of, O.P.

Lincoln, 27 April 1318. Reg. Dalderby, f. 387.

WITHINGTON, John of, O.Min.

Canterbury, 24 Nov. 1358. Reg. Islip, f. 144^v. 391.

WITHINGTON, Nicholas of, O.P.

Replaced for Hereford by Henry de Wyrley, 9 Oct.

1351. Reg. Trillek, p. 20. 148^v

WITLESEY, Walter of, O.Aug.

Replaced by Hugh of Over for Ely, 2 Nov. 1340. Add.
MS. 5824, f. 44.

WITLEY, John of, O.Min.

Rochester, 21 Feb. 1325. Reg. Hethe, p. 368.

Lincoln, 23 Feb. 1313, 1314, f. 361.
Lincoln, 23 June 1319, 1322, f. 320.

WODEFORD, see WOODFORD.

WOLF, Griffith, O.Aug.

Hereford, 18 Oct. 1358. Reg. L. Charlton, p. 62.

WONERSH, John of, O.P.

Winchester, archdeaconry of Surrey, 22 Feb. 1368.

Reg. Wykeham, ii, 23.

WOODFORD, Hugh of, O.P.

Lincoln, June 1321. Reg. Burghersh, f. 282.

WOODFORD, Luke of, O.P.

Lincoln, 12 Oct. 1300. Reg. Dalderby, f. 19^v.

WOODFORD, Thomas of, O.P.

Lincoln, 29 Jan. 1332. Reg. Burghersh, f. 456.

Lincoln, archdeaconry of Northampton, one year, 17 Dec. 1339, ibid., f. 151^v.

Lincoln, archdeaconry of Northampton, one year, 2 Feb. 1340, ibid., f. 155.

WOODFORD, William of, O.P.

Lincoln, archdeaconry of Northampton, one year, 19 June 1339. Reg. Burghersh, f. 154.

WOODHAY, Ralph of, O.Min.

Canterbury, 23 June 1300. Reg. Winchelsea, p. 391.

WOODROW, Roger of, O.P.

Lincoln, archdeaconry of Huntingdon, one year, 26 Feb. 1338. Reg. Burghersh, f. 148^v.

WOODSTOCK, William of, O.Aug.

Lincoln, 24 July 1331. Reg. Burghersh, f. 449.

WOOTTON, Simon of, O.Min.

Lincoln, 6 July 1300. Reg. Dalderby, f. 11^v.

Lincoln, 26 July 1300, ibid., f. 13.

Lincoln, 23 Feb. 1313, ibid., f. 364.

Lincoln, 20 June 1318, ibid., f. 390.

WORCESTER, John of, O.Carm.

Bath and Wells, 25 Feb. 1353. Reg. R. de Salopia, p. 708.

WORKSOP, Robert of, O.Aug.

York, 23 Nov. 1349. Reg. Zouche, f. 279.

WORKSOP, Thomas of, O.Aug.

Replaced for York under Thoresby (1354-74). Reg. Thoresby.

Lincoln, archdeaconry of Oxford, 14 Dec. 1343. Reg.

WORKSOP, William of, O.P.

Replaced for York, 12 Feb. 1350. Reg. Zouche, f. 279.

WORLE, William of, O.Min.

Exeter, 24 Feb. 1377. Reg. Brantingham, p. 375.

WYMONDEHAM, John of, O.Min.

WORSTEAD, John of, O.Carm.

Replaced for Ely, 9 Sept. 1337. Add. MS. 5824, f. 42.

WYMONDEHAM, Robert of,

WORTHYN, (WORTHING ?), John, O.P.

Canterbury, 24 March 1350. Reg. Islip, f. 13.

WYNSOTASHAM, see WIMBOTHAM.

WRESTLINGWORTH, Geoffrey of, O.Min.

Ely, 8 April 1345. Add. MS. 5824, f. 121.

WITTHROP, see WIMBOTHAM.

WREXHAM, John of, O.P.

Hereford, 6 April 1318. Reg. Orleton, p. 70.

WROXHAM, William of, O.Aug.

Ely, 31 March 1352. Add. MS. 5824, f. 121.

WIMSTAD, see WIMBOTHAM.

WUXBRUG', see UXBRIDGE.

WYCHYNG, Roger de, O.Min.

Ely, 22 Feb. 1358. Add. MS. 5824, f. 120.

WYCHYNG, Roger de, O.Carm.

Lincoln, 7 Oct. 1318. Reg. Dalderby, f. 397.✓

WYSSHAM, William of, O.Min.

Lincoln, 23 June 1318. Reg. Dalderby, f. 390.

WYCOMBE, Alan of, O.Aug.

Lincoln, 24 July 1331. Reg. Dalderby, f. 449.

WYSS, see WYSSHAM.

WYGGENBR', John of, O.P.

Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16, f. 18.

WYK, Peter de, O.Aug.

Bath and Wells, 23 June 1318. Reg. Drokenesford, p. 16, f. 18.

WYLBIES, Nicholas of, O.Carm.

Lincoln, archdeaconry of Oxford, 14 Dec. 1345. Reg. Bek, f. 97.✓

WYLIES, Lawrence of, O.Aug.
Lincoln, 24 July 1331. Reg. Burghersh, f. 449.

WYLINGHAM, see WILLINGHAM.

WYMONDHAM, John of, O.Min.
Ely, 24 Feb. 1352. Add. MS. 5824, f. 120.

WYMONDHAM, Robert of,
Lincoln, 11 Nov. 1363. Reg. Buckingham, f. 16.

WYNBOTESHAM, see WIMBOTSHAM.

WYNTHROP, see WINTHORPE.

WYRLEY, Henry of, O.P.
Hereford, county of Salop, 9 Oct. 1351. Reg. Trillek,
p. 20.

WYRSTEDE, see WORSTEAD.

WYSETE, Adam of, O.Min.
Ely, 24 Feb. 1352. Add. MS. 5824, f. 120.

WYSSENDON, Richard of, O.Min.
Lincoln, 20 June 1318. Reg. Dalderby, f. 390.

WYTE, see WHITE.

WYTH, John of, O.P.
Lincoln, 2 Aug. 1300. Reg. Dalderby, f. 13. ✓
Lincoln, 5 Aug. 1300, ibid., f. 14. ✓

WYTHAM, Roger de, O.P.
York, 22 Feb. 1319. Reg. Melton, f. 274.

YARMOUTH, John of, O.Aug.

Ely, 8 March 1350. Add. MS. 5824, f. 85.

YAXLEY, John of, O.Aug.

Lincoln, 28 Jan. 1334. Reg. Burghersh, f. 470.

YAXLEY, William of,

Lincoln, 11 Nov. 1363. Reg. Beckingham, f. 16.

YORK, John of, O.Min.

Lincoln, limitation of Lincoln, 10 Aug. 1300. Reg.

Dalderby, f. 15.

Lincoln, 12 Oct. 1300, ibid., f. 19.

YTHENE, Thomas de, O.P.

Lincoln, 9 Jan. 1332. Reg. Burghersh, f. 456.

YWELLE, John, O.Aug.

Exeter, one year, 12 April 1381. Reg. Brantingham,
p. 445.

YWORY, see IVORY.

The following are lists of friars presented to John Dalderby

Bishop of Lincoln, 1300-1320 and rejected by him.

26 July 1300. Franciscans from Oxford. Reg. Dalderby
(Lib. Mem.), f. 13.

Johannes de CODYNGTON.

Adam de HOVEDEN

Philippus de BRIDLINGTON

Johannes de STAPLETON

Adam de CORFE

27 Aug. 1300. Petrus de TODWORTH. Reg. Dalderby

Willelmus de SHIREBURNE

Petrus de BALDESWELL

Martius de ALNWICK

Johannes DOUNS
Walterus BOSEVILE
Robertus de COUTON
Rogerus de ALNEWICK
Johannes de HORLEY
Ricardus de CONYNGTON
Thomas de PONTEFRACT

9 Aug. 1300. Franciscans from Northampton. Reg. Dalderby
(Lib. Mem.), f. 15.

Radulphus de MEDBURN
Johannes de BAMBUR'
Alexandrus de STAUNFORD
Petrus de BLASTON
Simon de TWYFORD
Ricardus de GEDDING
Johannes Petrus
Robertus de Northampton
Robertus de LEYC'
Walterus de Oxon.
Nicholas de CARLTON
Ricardus de SAXINGDALE
Galfridus de BYFELD
Willelmus de CORBY

9 Aug. 1300. Franciscans. Reg. Dalderby (Lib. Mem.), f. 15

Robertus de DUNSTAPLE
Johannes de ENGENHO
Rogerus de THURSHEYE
Henricus de HOLT
Henricus de EASTERTON
Robertus de SCALDEFORD
Johannes de MEMK
Willelmus de HERLESTON
Thomas de COLEWORTH
Johannes de TYRINGHAM
Ricardus de GLEN'
Robertus de Brunham
Nicholas de THURLEBY

27 Aug. 1300. Franciscans from Stamford. Reg. Dalderby
(Lib. Mem.), f. 16.

Nicholas de OTLE
Elias de TYNGDEN

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Willelmus de Sancto Medard
Henricus de OKHAM
Rogerus de ASSEWELL

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A petition of London to the
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Petrus de MERTON

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Reg. Sutton (1280-1300).
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Reg. Burghaven (1320-40)
Reg. Elm (1340-49)
Reg. Oystell (1347-1362)
Reg. Beckingham (1365-98)

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Reg. Gellie (1349-1368)
Reg. Lusham (1368-1386)
Reg. Willmer (1368-1374)
Reg. Wadbery (1375-1381)
Reg. Wargrenay (1381-1396)

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Reg. Wadbery (1340-52)
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I.

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Father Walter Gumbley, O.P., has generously allowed me to
use a copy of his as yet unpublished Biographical Dictionary
of Dominican Friars.

TWO MEDIAEVAL NOTES

(i) LOCAL CHANCERIES

THE work of those who spend their days laboriously researching among original records occasionally meets with scornful comment or a patronizing commendation as its sole reward : we do not readily advance upon the eighteenth-century comment that 'it is for inferior workmen to dig the clay and to embody it. To light the Promethean torch and to infuse soul into composition belongs to those of a far higher order.'¹ Still, we have many illustrations of the ease with which theories, undoubtedly attractive, have been erected upon 'facts' which a glance at the original documents quickly reveals as nothing more than fictions.

There is a danger that an argument advanced by Dr. Bolland for the existence of local chanceries may come to be generally accepted. The mediaevalist must often wonder how men living in distant parts of the country could obtain their writs from a chancery which was always on the move. Several suggestions have been put forward to meet this difficulty,² among them that of Dr. Bolland, who contended that writs could be bought locally because there was a 'temporary establishment of a local branch of the chancery in a county wherein an eyre was sitting, or was going to sit, where writs were purchasable.'³ This statement is founded upon a bill, presented in the Shropshire eyre of 1292, in which the complainant appears to have asserted that, whereas he had arranged for another man to procure three writs on his behalf by 'applying' (*demandé*) for them at Shrewsbury, his opponents had contrived that they should not be purchased.⁴ Now, since the chancery at this time was with the king in the north of England,⁵ it would seem to follow that it was doing a little local branch work, at least during an eyre. This is, however, a startling deduction : the existence of local chanceries does not square with what we know of chancery practice and it is certainly surprising that such institutions should not have left traces of themselves in the revenue accounts. Research inculcates at least

¹ Francis Hargrave's preface to Hale, *Jurisdiction of the lords' house*, p. ccxxv.

² See, e.g., G. H. Fowler, 'Rolls from the Office of the Sheriff of Beds. and Bucks., 1332-4' (Beds. Hist. Record Soc.), pp. 11, 79, and my forthcoming 'Select Cases in the Court of King's Bench (Selden Soc.), ii. p. lxxxvi, f.

³ Bolland, *Select Bills in Eyre* (Selden Soc.), p. xlv. Dr. Bolland later repeats that 'there is some good reason' for believing that local chanceries were established (*General Eyre*, p. 9), but Professor Powicke was evidently uneasy and raised one serious objection to this contention (*Eng. Hist. Rev.*, xxx. 331).

⁴ *Select Bills in Eyre*, p. 27 *et seq.*

⁵ Henry Gough, *Itinerary of Edward I*, ii. 95 *et seq.*

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one high virtue, that of going in times of perplexity behind the print to the original document and making sure of the facts before theorizing upon them. In this case the manuscript¹ showed that unnecessary difficulties had been created: it does not contain the word 'demandé.' Instead it reads 'dedenz' and merely states that the writs were to be at Shrewsbury 'within' the next six days. With that correction the theory of local chanceries must be abandoned.

G. O. SAYLES.

(ii) THE AUTHORSHIP OF BRITISH MUSEUM ROYAL MS. 7, E. X, FOS. 63-71

A late fourteenth-century English manuscript in the British Museum, Royal MS. 7, E. X, contains, on folios 63-71, three *quaestiones* on the interpretation of the bull *Ad fructus uberes*² published by Martin IV in 1281. They deal with points raised in the schools of Paris in consequence of the issue of the bull.³ The first discusses whether friars or curates have the stronger canonical right to preach and hear confessions; the second considers whether there is ever any obligation to confess the same sins twice;⁴ and the third asks whether those who have confessed to friars are bound to confess the same sins to their parish priests. All conclude against the friars, with a wealth of argument.

These *quaestiones* are tentatively ascribed to Henry Crump, an Irish Cistercian, in the Catalogue of Royal Manuscripts, and dated c. 1383, and this is accepted by Dr. Owst.⁵ The object of the present note is to suggest that they are an abbreviated version of the twenty-first, twenty-third, and twenty-fourth *quaestiones* of Henry of Ghent's seventh *Quodlibet*, given in Paris at Christmas 1282. Ghent,⁶ an eminent doctor, wrote a *Summa* and fifteen *Quodlibets*, but though the latter were printed at Paris (1518) and Venice (1608 and 1613) none of these printed versions is to be found in the British

¹ P.R.O. assize roll, 1552/98.

² *Bullarium Franciscanum*, iii. 480.

³ For this discussion see generally P. Glorieux's 'Prélats français contre religieux mendiants' (*Revue d'histoire de l'Eglise de France*, x. 309-29, 471-95); P. Gratien, 'Histoire de la fondation des frères mineurs,' p. 349; 'Chart. Univ. Paris,' ii. no. 539. The views of Geoffrey of Fontaines are contained in the seventh and eighth *quaestiones* of his third *quodlibet*, printed by De Wulf and Pelzer in 'Les Philosophes Belges,' ii. See also P. Hocedez, 'Richard de Middleton,' and P. Delorme, 'Quaestio disputata de privilegio Martini papae IV,' both of which contain valuable introductions. For later and more radical discussions, see J. G. Sikes, 'John de Pouilli' (*Eng. Hist. Rev.*, xlix. 219-40). P. Glorieux's 'La Littérature quodlibétique' is valuable for these and other disputants.

⁴ See 'Chart. Univ. Paris,' i. no. 510 for a discussion of this by a gathering of Paris masters, and 'Reg. Ep. Joh. Peckham' (Rolls Series), iii. 878, for Peckham's comments on this.

⁵ *Preaching in Medieval England*, p. 76.

⁶ For Henry of Ghent, see particularly De Wulf, 'Histoire de la philosophie scolastique dans les Pays Bas' and P. Ehrle in 'Archiv für lit. und kirch.' 1885. For his influence in England as a philosopher, see D. E. Sharp, 'Franciscan Philosophy at Oxford,' *passim*.

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museum or the John Rylands library.¹ Père Glorieux² has found five manuscript copies in England,³ and my conclusions are based upon a comparison of the copy in Royal MS. 11, C. X, in which the *quaestiones* occupy folios 122-9, with the manuscript under discussion.⁴

The differences between the two are considerable, but none is of such a kind as to invalidate any of the arguments. The copyist seems to have been guided by no general principle except that, finding it difficult to summarize the subtle and fine-drawn arguments, he preferred to omit quotations, whole arguments, or parts of arguments which could be inferred by anyone familiar with the subject. The only addition is a short preface formulating the three *quaestiones* without comment.⁵ In a discussion at the beginning of the first *quaestio* of whether *ius speciale* derogates *ius generale*, a sentence is omitted which refers the reader to the third *quaestio*.⁶ Then after the omission of a short illustrative quotation from St. Gregory's 'Pastoral Care' the first *quaestio* corresponds with Henry of Ghent's twenty-first excepting a short passage distinguishing the cases in which *ius speciale* derogates *ius commune*.⁷

The third and longest *quaestio* has suffered most from its copyist. In the full version it occupies nineteen folio columns; the abbreviated version lacks all the matter contained in the last five, but as it ends abruptly at the foot of a page, the omission may be due to loss.⁸ The earlier part is very much shortened; practically all the introductory phrases are omitted,⁹ though a phrase at the beginning of the second, and repeated before the fourth, argument against the friars, *secundum argumentum meo iudicio bene procedit*, is retained. Parts of the first, second, and fourth arguments *pro fratribus* are omitted, and the fifth and eighth are left out entirely.¹⁰

¹ *La Litt. quodl.*, p. 177. Père Glorieux prints lists of these *quaestiones* and discusses their date.

² There is a copy of the 1613 edition in the Bodleian library.

³ B.M. Royal MS. 11, C. X; Worc. MS. F. 79; Durham MS. B. 1, 26; Balliol MS. 213; Lincoln college MS. 109.

⁴ This is adequate for purposes of comparison, though it seems unlikely that this was the manuscript actually before the abbreviator.

⁵ Beginning 'Occasione privilegii concessi fratribus a domino Papa Martino tria principaliter quaerebantur.'

⁶ 'Ad istam quaestionem quia principaliter pertinet ad iuristas et tangit virtutem et efficaciam privilegii concessi fratribus respondere intendo in solvendo terciam quaestionem sequentem.'

⁷ Beginning 'in casibus in quibus tenent et in quibus non.'

⁸ The copy ends on f. 71: 'et sic dico quod circa tales fierent uberiores fructus si confiteretur.' The original goes on 'solum sacerdotibus bonis et ydoneis quam solum fratribus.' (Royal MS. 11, C. X, f. 128.)

⁹ E.g. 'circa tertiam multipliciter arguantur; primo ex parte confitentis; secundo ex parte sacramentis confessionis; tertio ex parte confessionis . . .'

¹⁰ The numbering of the arguments in the copy runs straight on, so that the fifth in it is the sixth in the full version, and so on.

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I have found no evidence to prove the identity of the compiler, but Henry Crump¹ may have been responsible even though he was not the author. The manuscript was certainly compiled about 1383. In 1381 Crump was in Oxford. In 1385 in Ireland, and again in 1392 in England he was condemned for heretical teaching on the friars' rights of hearing confessions. Hostility to the friars was not confined to him in the years 1382-5, but possibly special conditions in Ireland raised in this connexion a more acute problem than in England. Henry Crump may have copied views with which he would sympathize, and used them as batteries for his own attacks, but the opinions attributed to him in the 'Fasciculi' were much more radical than Ghent's. For instance, the second article of 1385, that 'those who confess to friars . . . are eternally damned unless they repeat the confession to their own priests,'² is a statement which Ghent was careful to avoid, nor did he ever say, as did Crump, that even if the parish priest were in mortal sin he had more power to absolve than any friar, however holy. The influence of other anti-mendicant writers is apparent in Crump's views, for instance that of John of Pouilli (or Poliaco) and Fitzralph of Armagh.³ But both sets of articles, those of 1385 and of 1392, bear a general resemblance to the views expressed in the *quaestiones*.

Two other small points seem to connect Henry Crump with this manuscript. Immediately preceding the three *quaestiones* are several decretals and constitutions relating to the mendicant orders, one being *Vas electionis* (1321), in which John of Poliaco's anti-mendicant arguments were condemned.⁴ Poliaco is the only writer mentioned by name in the brief report we have of Crump's views, and it is clear that his influence on the Cistercian was very great.⁵ Secondly, among these constitutions are four which were appended to the *Modus Procedendi* of the French clergy in the late thirteenth century; and from their headings Dr. Little concludes that 'the compiler of Royal MS. 7, E. X had before him a version of the manifesto of the French prelates or part of it.'⁶ The *Modus* was known to Fitzralph and his followers,⁷ and thus most probably to Henry Crump.

JEAN L. COPELAND.

¹ *D.N.B.* by R. L. Poole; Workman, *John Wyclif*, ii. 124; and *Fascic. Ziz.* (Rolls Series), pp. 343-56. According to Bale (*Script. Brit. Cat.* xiv. 98, pt. 2, p. 246), he wrote two treatises against the friars, *Contra religiosos Mendicantes* and *Responsiones ad obiecta*.

² *Fascic. Ziz.*, p. 351.

³ *Ibid.* p. 345; cf. Fitzralph, *Defensorium* in *Fascic. Rerum*, ed. E. Brown, 1690, ii. 466 *et seq.*

⁴ *Corpus Juris Canonici*, ed. Friedberg, *Extrav. Comm. Lib. v. tit. 3, De censibus*, c. 1; B.M. Royal MS. 7, E. x, f. 48.

⁵ The first article of 1385 was 'Papa Johannes XXII male damnavit tres conclusiones Johannis de Poliaco contentas in isto statuto *Vas electionis*' (*Fascic. Ziz.*, p. 344).

⁶ 'Measures taken by the prelates of France against the Friars,' *Miscellanea Francesco Ehrle* III (Studi e Testi), xxxix. 49-66.

⁷ It occurs in conjunction with two of Fitzralph's sermons in Bodley MS. 865.